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CHRONICLE

New Tariff Indorsed—California and Japan—California Land Bill—Another Culebra Slide—Germany Outbids Us—Mexico—Argentina—Canada—Great Britain—Ireland—Rome—Spain—Belgium—France—Germany—Austria—Hungary—Balkans—China—Six Koreans Convicted.. 49-52

QUESTIONS OF THE DAY

Ozanam Centenary—Stephen Girard and Andrew Carnegie—An Anglican Reviewer on Monsignor Benson—A Dying Nation—Notes. 53-59

CORRESPONDENCE

After Adrianople—Persecuted Catholics of Albania—Spain Protests Against the De-Christianization of Her Schools.....59-61

EDITORIAL

Churches and Economic Waste—Sentiment in the Juvenile Court—The Belgian Strike—"Change of Name" Episcopalians—The Child and the Film Hall—How are the Mighty Fallen—Catholic Graduates' Union—Notes. 62-65

OUR LADY IN LITERATURE.....66-67

LITERATURE

Civilization at the Cross Roads—The Port of Adventure—Matrimonial Catechism—Common Diseases—Christology—Books Received....67-68

EDUCATION

Our Private Schools in the Philippines.....69

ECONOMICS

The New Tariff Law.....69-70

PULPIT, PRESS AND PLATFORM

Crime News in the Papers.....70

ECCLESIASTICAL NEWS

Pernicious Effect of "Yellow Journals"—St. Patrick's Church, Augusta, Ga.—Superior General of the Discalced Carmelites—Australian Statistics—Earliest Jesuit Printing in India—Burning of Georgetown Cathedral—Church Attendance in Liverpool—Ecclesiastical Appointments in Spain—Persecution of Catholics in St. Petersburg71-72

SCIENCE

Potash in Death Valley, California—Naval Observatory Time Service Extended—Nature of the Earth's Interior.....72

LETTER TO THE EDITOR

Gregorian Masses72

CHRONICLE

New Tariff Indorsed.—John J. Mitchell of Marlboro, a Democrat, was elected to Congress from the Thirteenth District of Massachusetts to fill the vacancy caused by the choice of the ex-Representative for the district, John W. Weeks, to be United States Senator. Mitchell's plurality over Alfred H. Cutting, Republican, was 4,148. The vote for Norman H. White, Progressive, fell 3,200 short of that for Cutting. In the election last November Mr. Mitchell was defeated by Mr. Weeks by 2,351 votes. The tariff and the recent Underwood bill were the only topic debated in the campaign. All three candidates and their supporters on the stump placed their views on the different schedules before the shoe workers of Marlboro, the watchmakers of Waltham, the textile operatives in the small towns, and the home dwellers in the resident sections, the latter including a ward of Boston. The Administration was elated over the result, as this was the first contest for a seat in Congress since Mr. Wilson's election.

California and Japan.—The Federal Government will take no official action to prevent the enactment of the California bill prohibiting aliens from holding or leasing land unless they have declared their intention to become citizens. The people of California seem to be overwhelmingly in favor of legislation to exclude Asiatics, and particularly the Japanese, from having any title or interest in the soil. According to Representative Baker, the President has intimated to him that "the whole question touched the sovereignty of the States, and that he left it to California to make such laws as it deemed advisable for itself and in harmony with the constitution."

California Land Bill.—"Nothing in the bill can be construed as affecting the present holdings of any aliens," said Senator Thompson, who was active in drafting the bill. "No confiscation is planned and the Japanese have been misinformed as to our intentions. The only restrictions are on land to be acquired hereafter, whether by lease, or purchase, gift, devise or otherwise. The bill limits future leases to three years' duration and ownership to one year. This is regarded as ample time for an alien to dispose of property without loss. The rights of any alien to citizenship will not affect his status so far as ownership of land is concerned. All aliens will be treated alike under this act, for it has been drawn to apply equally to the subjects of any foreign nation." Several years ago a law was passed in Japan permitting foreigners to hold land there, but the imperial edict necessary to put the law into operation has not been issued. Should the State of California persist in the enactment of the proposed legislation, Japan, according to unofficial reports, will present a test case before the Supreme Court of the United States. Reassuring word, however, has come indirectly to the national capital that the California legislature will so frame its laws as to save the Federal Government from any embarrassing entanglements. Viscount Chinda, Japanese ambassador to the United States, has made formal representations at Washington in regard to the proposed legislation.

Another Culebra Slide.—A fresh slide occurred April 17 on the east bank of the Canal at Culebra, heaving up the bottom of the cut in the same manner as on previous occasions. Four construction tracks were destroyed, leaving only one in commission. The break was a repetition of the original movement on February 5, which

action, it is stated, probably will be repeated several times before the height of the bank and the volume of material are finally reduced.

Germany Outbids Us.—Contracts for the construction of two gigantic floating cranes for the Panama Canal were let, April 18, by the Isthmian Canal Commission to Neumeyer and Diamond, of New York, agents for the Deutsche Maschinenfabrik, a German corporation, whose bid of \$837,500 was more than \$500,000 below that of the lowest American bidder. These cranes will each have a lifting capacity of 2,300 tons. An act of Congress authorizes the purchase abroad of equipment for the Canal in case domestic bids are unreasonable.

Mexico.—The stability of the present Mexican régime is a matter of gravest doubt. The rebels in the north are rapidly extending their lines as is indicated by the isolation of Monterey and Saltillo, the capitals, respectively, of Nuevo Leon and Coahuila. The northern frontier is practically in their control. Carranza and other insurgent leaders are demonstrating that they are working in complete accord. It would cause no surprise if Monterey were attacked. The State of Durango also is overrun by rebels. Major General Leonard A. Wood, Chief of Staff, and his aid, Captain Clapton, were ordered by the authorities at Washington to make an investigation of conditions along the border.

Argentina.—According to the statistics of 1912, just published, there entered the republic during the past year 323,403 immigrants, while 120,260 left the country. The Spanish immigrants numbered 151,489; they were the most numerous element. Italy sent in 80,583; Russia, 20,832; and Turkey, 19,792. The unmarried immigrants numbered 203,059; the women, married and unmarried, 66,426; and the children, nearly 42,000. The majority was Catholic, 277,380. The Hebrews were 13,416.—Catholic journalism in this progressive republic, although not so satisfactory as Catholics desire, has developed greatly in recent years. There are nine Catholic dailies and nearly a hundred Catholic reviews. Thirty of these are published in the federal capital; and in the province of Buenos Aires, 33. There is a desire and tendency just now to bring these newspapers and reviews more into harmony—into a sort of free federation, in order to increase their influence for good.

Canada.—The Naval Bill and its result, the clôture resolutions, continue to keep Parliament in confusion. The Conservatives assert that the Senate will not reject it when it reaches them. It may be so, but then they were just as sure that the Liberals would not persist in fighting it in the Commons. Seeing them so greatly deceived in this, one doubts whether their confidence in the Senate is well grounded. Some Radical journals in England recommend Mr. Asquith to refuse the ships since

the Canadians are so divided over them, and the *Manchester Guardian*, a more moderate Liberal journal and of greater authority, finds the chief objection to the Naval Bill in this, that it is the product of British interference in Canadian matters, and that the Canadian Cabinet is imposing on the Canadian people, not its own views, but those of the British Admiralty. The argument is welcomed by the Liberals. Still it seems to include a begging of the question from the English point of view. If the parts of the Empire are to be drawn together for the purpose of defence, the views of the Dominions must influence the English Parliament, and those of the Admiralty, the Dominion parliaments. From the standpoint of the Canadian Liberals, it is an argument in favor of abstaining from any share in Imperial defence. But with the exception of some Nationalists, the opponents of the Bill do not seem to have declared themselves clearly for such an abstention.—The opening of navigation on the St. Lawrence was delayed by the cool weather of the first part of April. The river became open from Montreal to the sea on April 15.—There is to be a mail service to England three times a week. The subsidy of \$600,000 hitherto in the hands of the Allan Line has been raised to \$1,000,000; and will be shared in by the Canadian Pacific and the White Star. The new arrangement will save \$185,000 a year, which has been paid to the United States for Canadian mails passing via New York. The West Indian-Halifax line is to receive a subsidy of \$200,000 a year for four steamers, of which two are to be of a better class than those hitherto engaged in the service. It is thought that these will be chartered from the Royal Mail Steam Packet Co.

Great Britain.—Mrs. Pankhurst is out of prison after serving nine days of her three years' sentence. When she recovers her strength she may be taken for another nine days. The Government has a discretion in the matter, and may leave her alone. It is hard to see which course would be the better; both are bristling with difficulties.—Mr. Stewart Samuel has forfeited his seat in Parliament on account of his connection with Samuel, Montague & Co., employed by the Government to buy silver for India, no member being allowed to benefit by means of Government contracts. He sat for Whitechapel, and he is offering himself for reelection. There is a vacancy also in Shrewsbury, and both these bye-elections will be interesting as giving some indication of how the people regard the Marconi business.—The Secretary of State for War states that England is prepared to meet invasion with sufficient men.—Time and again the channel tunnel project has been put aside as a danger in time of war. England's bulwark is the surrounding sea, was the theory; the tunnel would destroy it. The project has been revived, and the tunnel is offered as a valuable aid in case of war with any nation but France. Through it, the promoters say, could come into England the food which it would be so difficult to bring in directly across

the sea, while should there be war with France, it would be easy to flood the tunnel from the English end of it.—The New Zealand, the battleship contributed by the Dominion of New Zealand, which is making the tour of the dominions in the interest of the imperial navy scheme, has reached that dominion and has been received with immense enthusiasm.

Ireland.—The progress of the new tariff bill at Washington is being eagerly watched in Ireland. The extension of the free list and the reduction of duties, it is expected, will stimulate trade with the United States, especially in linen, fish and potatoes.—The report of the committee of the Department of Agriculture that has been investigating the existing system and the possibilities of agricultural credit in Ireland will be ready in September.—An effort is being made to get additional grants for the Irish sufferers in the Titanic disaster. So far they have received only £2,000 out of the half million subscribed to the relief fund.—Emigration from Ireland during 1912 shows a total of 29,799 (15,675 males and 14,124 females), a decrease of 1,229 from the total of the previous year. Since 1851 the enormous total of 4,247,360 natives (2,207,637 males, 2,039,723 females), practically the present population of the country, or 81.4 per cent. of the average population, have left the country. Of those who left last year, 85.9 per cent. were between the ages of 15 and 35. The steerage passengers to the United States were 18,357, and of these 5,762 had their fares prepaid from America.—Ten members of the Irish Parliamentary Party are on the sick list. Two recent deaths recall the early days of the present Nationalist struggles: that of Lord Llandaff, who as Henry Matthews sat for Dungarvan, 1868-1874, and Rowland Ponsonby Blennerhassett, member for Kerry, 1872-1885.—The formal opening of the Centenary Extension of the Christian Brothers' Schools, Cork, to enable them to increase the splendid technical educational services they afford to the South of Ireland, was the occasion of a fine tribute to these zealous workers in the cause of education in its truest, broadest and most practical sense.

Rome.—The gratifying news comes that the Holy Father's condition has improved and there has been no fever for the last three days. Nevertheless the usual reports about the fatal character of the illness continued to be circulated during the week.

Spain.—The reception of the new nuncio, Mgr. Ragonesi, by the people of Madrid and by the Court of Spain was most brilliant and enthusiastic. Arriving in the capital on the evening of March 29, he was greeted by a large concourse of clergy and people. There were several Bishops, the clergy including the royal chaplains, representatives of noble families, religious orders, and Catholic organizations. The cheers of the great throng visibly pleased the representative of the Holy See. On the 2d

of April, at noon, he was received by the King. A royal escort opened the way for the nuncio and the distinguished group which accompanied him as he entered the Plaza de Armas, while the military bands played the national air. With all accustomed pomp and ceremony he was received by the King in the throne room. His Majesty said that, animated with filial respect for the Holy See, which was traditional in the sovereigns of Spain, he was consoled by the conviction of the solicitude of the Father of the Faithful for peace and concord amongst men and for the welfare of the nation. He assured the nuncio, and begged him to make it known to the Holy See, that the Government of Spain would loyally cooperate with his desires and efforts. Then descending from the throne, the King conversed in the most familiar and cordial manner with the representative of Rome.

Belgium.—The strike which began on Sunday, April 13, has continued all week and by the 18th it was reckoned that the number quitting work approximated 350,000. Perfect calm reigns throughout the country, but the paralysis of shipping at Antwerp is imminent. The first batch of the strikers' children has been sent off to Germany. In Parliament violent scenes occurred, the entire Opposition howling at the Premier and denouncing the venerable Woeste, the Catholic leader, as a "liar," "coward," "miserable, infamous old man," etc. He left the Chamber guarded by armed policemen.

France.—The excitement about the German balloon that descended on the parade ground at Lunéville has not yet subsided, and on the other hand, the rough treatment of some Germans in a beer shop at Nancy has provoked great wrath in Germany even in high quarters.—The tragedies of the aeroplane continue. On April 17 an army balloon exploded near Noisy-le-Grand, killing its five occupants.—Enthusiasm on all sides is manifested in preparing for the celebration of the festival of Joan of Arc, which takes place on May 4. At Paris there is to be a great procession, in which the most distinguished Catholic statesmen will participate.

Germany.—German business men were insulted and attacked by an angry mob in the French railway station of Nancy. The German Secretary of State for Foreign Affairs, von Jagow, quietly attributed the unprovoked outbreak to the agitation carried on by the yellow press of France in its efforts to excite feelings of revenge in the masses and prompt them to violence and war. Such likewise was the interpretation given to the event by the speakers in the Reichstag. The German ambassador to Paris was instructed to request an explanation, and the French Government is at present conducting its investigations into the outrages, which have stirred up resentment upon both sides. The German press demands that civilized treatment be accorded to foreigners, since the

residence of German citizens in France is almost made impossible.—The Imperial Chancellor von Bethmann-Hollweg seriously rebuked the Socialist Representative Gradnauer, who had resented the Emperor's reference to "the dark forces of unbelief and of denial of the claims of the Fatherland." The Socialists, said the Chancellor, while professing to be the champions of tolerance, heap scorn and insult, in the most intolerant manner, upon religion, the belief in God, and the social institutions of the country. It was the Emperor's duty to recall the need of moral forces and of Christian belief. The Emperor had voiced the deepest convictions of the nation which Socialism cannot destroy. The Chancellor also defended the expulsion of the French Socialist, Compère Morale, whom the Social Democrats are said to have imported to aid in their campaign against the Army Bill. German Socialists, he said, might oppose the bill among themselves, but were not to import foreigners for this purpose. The Chancellor was roundly applauded by the Reichstag, the Socialists alone protesting.—The question of duelling is under serious investigation and the findings of the appointed committee are to be submitted to the Reichstag for consideration. The Emperor is now personally concerning himself with the task of reducing the frequency of duels among German officers.

Austria-Hungary.—The Slavic agitation is persistently continuing among the Slavic sections of the population. Literature is secretly distributed by pan-Slavic agents, and popular outbreaks of anti-German sentiment occur from time to time, such as the demonstration against the Austrian troops in the Dalmatian seaport of Spalato. The arrest of the ringleaders at once quelled this movement, but the spirit which prompted it remains.—After renewed scenes of riot in the Hungarian Parliament, the laws which had recently been enacted for such disturbances were carried into effect. The Hungarian Representative Zacharias was condemned to thirty days' imprisonment and a fine of 500 crowns. He had indulged in the historic pastime of throwing ink-wells, hurling one at the head of the President of the Ministry and another at the Minister of Agriculture. Representatives Hoffman and Beck were sentenced to two weeks of imprisonment and a fine of 300 crowns for similar outrages.—The decision in the Desy case in favor of the President of the Ministry, Dr. v. Lukacs, has been reversed. Desy had been sentenced to a month's imprisonment and a considerable fine for insulting the President. It was likewise ordered that the investigation into the use of public funds for election purposes, with which Dr. v. Lukacs had been charged by Desy, should be carried out. It is thought that the future developments of this case may prove of the highest political importance for Hungary.

Balkans.—On April 17 the armistice until the 25th between Turks and Bulgarians was confirmed. The Turkish fleet will not interfere with the revictualing of

the Bulgarian troops. In London the Ambassadorial conference was prolonged, and it is said that it was agreed to offer Montenegro a loan of \$6,000,000, guaranteed by the six Powers, as a compensation for the loss of Scutari.—According to the despatches the Prime Minister of Bulgaria informed the Sobranje that the Government had accepted the last note of the Powers containing proposals for ending the war. There were certain reservations to be made but they would not prevent the termination of hostilities. Meantime there are rumors of strife between the Greeks, Servians and Bulgarians, and also that the Servians are withdrawing from Scutari.

China.—The new Republic has made an appeal to all the Christian Churches in China to set aside April 27 as a day of united prayer for the wise solution of the grave problems facing the Government. The appeal was sent by telegraph to all the Governors within whose jurisdictions Christian communities exist. Prayers are especially requested for the National Assembly, for the new Government, for the President of the Republic who is yet to be elected, for the constitution of the Republic, for the recognition of the Republic by the Powers, for the maintenance of peace and for the election of strong and virtuous men to office. The representatives of the provincial authorities are instructed to attend the services. Coming from a pagan nation, such an appeal is most extraordinary. According to a letter received from Peking by the *London Times*, the Standard Oil Company appears to be meditating an entry into the financial life of the New Republic. The correspondent writes: "The Standard Oil Company has made an offer to the Chinese Government for the sole rights of the exploitation of petroleum in China for a term of years, in consideration of the Standard Company making an immediate loan to the Chinese Government of \$35,000,000 gold. How they could enter upon such rights or how the Central Government could confer them is, of course, another matter. In the end, presumably, the Chinese would have to buy them out again for a much bigger sum; but the offer has been definitely made."

Six Koreans Convicted.—Of the 105 Koreans tried for conspiracy to murder Count Terauchi, the Japanese Governor General of Corea, ninety-nine were acquitted by the Court of Appeals at Seoul, according to a news despatch. Baron Yun Chi-ho, a former Korean Cabinet Minister, as well as Yan Ki-tak, a Korean editor; On Tai-Kog, another prominent Korean, and two others were sentenced to six years' imprisonment each, while one of the other prisoners was sentenced to five years. Baron Yun Chi-ho is one of the best known English speaking Koreans. According to the *New York Tribune*, he is a Methodist and is held in high esteem by the members of his sect. He is a graduate of Vanderbilt University, Tennessee, and at one time was at the head of the Korean Young Men's Christian Association.

QUESTIONS OF THE DAY

Ozanam Centenary

The international association of Catholic laymen for personal service of the poor, known as the Society of St. Vincent de Paul, is now celebrating in Paris, the centre of his labors, the centenary of the birth of Antoine-Frédéric Ozanam. The program includes the reception, on Friday, April 25th, of the brothers from the French provinces and the delegates from the nations of Europe, Asia, Africa, Australasia and North and South America by the Council-General of Paris at the Institut Catholique; on Saturday morning the attendance of the members of the Society and of Ozanam's family at Mass and Holy Communion in designated churches; a discourse by Cardinal Luçon, Archbishop of Reims, on the works and virtues of Ozanam; a visit to his tomb, and the blessing of a monument erected to his memory in a crypt of the Carmelite church where lie the remains of the priests massacred in September, 1792; on Sunday, in the chapel of the Congregation of St. Vincent de Paul, Solemn Mass to be celebrated by Cardinal Vincent Vannutelli, who was specially commissioned by the Holy Father to preside at the celebration, and at Vespers, in the Metropolitan Church of Notre Dame, a funeral oration to be delivered by Canon Janvier, present preacher of the famous Notre Dame Conferences, which, through the initiative and influence of Ozanam while he was still a student in Paris, Lacordaire inaugurated in 1835.

Inheriting from his grand-uncle, Jacques Ozanam, one of France's great mathematicians, the family direction: "It is for the Sorbonne to dispute, the Pope to decide, the mathematician to go to heaven in a perpendicular line," Frédéric wrote at eighteen a notable defence of the Faith against St. Simon, and having when relieved in prayer of insistent religious doubt while a law student in Paris in his gratitude promised God to give his life to the truth that gave him peace, his studies, writings, lectures, labors and organizing activities were thereafter devoted to reawakening the Faith of men and instilling enthusiasm for Christian Truth in a skeptical or half-believing world. Doctor of Laws at twenty-three, Doctor of Letters at twenty-five, Sorbonne Professor of Literature at twenty-seven, and at thirty judge of the Sorbonne; associate and not seldom the inspirer of the Catholic enterprises of Ampère, Chateaubriand, Lacordaire and Montalembert, he soon became the leading literary spokesman of the French neo-Catholic movement, and in his lectures and his writings vindicated with faultless logic, enhanced by elegance of style and a marvelous richness and accuracy of facts, the inestimable benefits of Catholic civilization. His "Christian Civilization among the Franks," "German Studies," "A Pilgrimage in the Land of the Cid," "Franciscan Poets of Italy in the Thirteenth Century," "Two Chancellors of England,"

"Dante and Catholic Philosophy in the Thirteenth Century," "Documents of Italian History from the Eighth to the Twelfth Century," his prolific and eloquent "Correspondence," and numerous other writings that death in his fortieth year left incomplete, were all intended to prove, and do still prove convincingly to the ear of the stylist as well as the mind of the thinker, that Medievalism was the transformation by Christianity of barbarism into chivalry, that Christian civilization is the expression and the fruit of Catholicity, and that all that is true in modern culture has its root in the evangelization and enlightenment of the Catholic Church, and of the Catholic Church alone.

These works by their intrinsic merit should ensure immortality to Ozanam, and would certainly win him the enduring esteem and gratitude of the Catholics of France; but it is not his literary services that have this week drawn men to Paris from every corner of the earth to celebrate the day in 1813 in which his advent blessed the world. His books live and bear fruit, but other works he wrought in his short span of life, and transmitted to posterity, that are more widely and beneficently fruitful. When freed by God from the torment of religious doubt he said: "I will ensure my Faith by works of charity"; and so in 1833, in his twentieth year, he devised, and with seven associates founded, the Society of St. Vincent de Paul. This was his answer to St. Simon's taunt: "Show us your works." During his remaining twenty years of life he carried about with him the ever present idea of healing the maladies of the poor in order to cure and purify thereby the souls both of the healers and the healed. He chose the name of St. Vincent not only because of the works of charity that Saint had wrought and the charitable Association he had founded, but because he was an apostle of souls as well as of charity.

It was to the Christian laity he made appeal. Himself a layman, of exemplary life, and later an example of Christian holiness in the married state, he inculcated on the laity of the world, and especially on Christian youth, that they also had their apostolate as well as religious and clergy, and by word and example he showed them the way. Bailly, the veteran Catholic journalist whom the little student band elected their first President, had said to them: "Sanctify yourselves by the contemplation of Jesus Christ suffering in the person of the poor," and Ozanam wrote: "To us, material Samaritans, is offered the mission of approaching the great sick man. Let us try to probe his wounds and pour oil into them, whispering him words of comfort and peace, and when his eyes are opened, place him in the hands of the guardians and physicians of the soul. If we do not know how to love God as the saints loved Him, it is because we have not the eyes of their faith to see Him; but we can see our fellow-man, the poor. He is before us; we can bring our finger and our hand and put them into his wounds, and see the marks of the Crown of Thorns upon his brow, and say at his feet with faith renewed, *Tu es Dominus*

et Deus meus: You are our master and we shall be your servants; you are the visible image of the God Whom we see not with our eyes, but Whom we love in loving you." It was the example of the brotherhood, he insisted, that gave efficacy to their counsel: "How can we preach to the miserable about virtues we do not ourselves possess? How can we make saints of them unless we ourselves are such?" And hence he would admit none but picked men of zeal and virtue, fortified by frequent reception of sacramental grace, to the Society of St. Vincent de Paul.

A student himself, his first care, after the sanctification of the brotherhood, was the spiritual well-being of the students, and these he was especially anxious to associate in his work. "We, poor young intellects in Paris," he wrote in 1834, "sons of Christian parents, are birds of passage from the paternal nest, and over us is hovering the vulture of unbelief. We must gather the weak under some shelter so that their minds may find a beacon of light, and their mothers may have less tears to shed." He made his fellow-students and later his pupils his most efficient workers in the cause of charity, and thus initiated the College and University Conferences of St. Vincent de Paul that now circle the world.

The winning of souls was his end, but his immediate object was the relief of physical needs, not merely by doles of money, food or clothing, but by personal service in every mode of temporal assistance. The first Conference commenced by visiting the poor, then clubs for soldiers and artisans were established, with libraries and night schools in which the needs of the poor and ignorant were met as varying circumstances required, and after studying all day for his fellowship examination, Ozanam spent the evening teaching writing and arithmetic to soldiers and workmen. From Paris he carried the work to Lyons and other cities of France; during his vacations he established Conferences in Pisa, Lyons, Florence, Burgos and Madrid, whence they spread through Italy and Spain. Induced by Ampère to visit the Crystal Palace Exhibition in 1851, he spent his time with Irish laborers in London slums, and there laid the foundation of the present flourishing Conferences of Great Britain and Ireland.

His zeal and inspiration and the truly Christian character of the man and of his works soon gripped the hearts of the Catholic laity of Christendom. He mapped out the world for his associates and told them that though personal visitation of the poor was their specialty, no work of charity was foreign to their purposes. Hence besides the visitation and aid of the poor, sick and infirm, the two hundred thousand members of the Society throughout the world to-day have established schools, clubs and homes for the young and old, the poor, orphans, apprentices, sailors, soldiers, newsboys, and the needy or neglected of every description; they have information and employment bureaus, free secretariats, Catholic libraries, rural banks, rent treasuries, savings banks, food and clothing depots, workmen's gardens,

cooperative pension funds, maternity benefits; and in these and numerous other works, varying with the requirements of countries, places and persons, the law of personal service is always exigent and unchangeable. It is this universality of beneficence that drew from Pius X the declaration: "The mustard seed sown in 1833 by Ozanam is now a gigantic tree which extends its branches throughout the earth, forming a shelter around which gather the neophytes of all the missions of the world."

His Holiness knew of what he spoke by long and intimate experience. As priest, Bishop and Patriarch he had earnestly promoted the work of the Society; and when Cardinal Farley, then Auxiliary Bishop of New York, visited Venice in 1901, he was delighted to find that Cardinal Sarto had organized a Conference in every parish of his diocese, not only of men, but also of ladies, with the same rules and privileges, for the special care of women, girls and the children of the poor. The sending of children to catechism classes was the sole condition of their multiplied and well-ordered beneficence. In a letter written from Venice in 1901 to the President of the New York Council, Bishop Farley added: "I was no less pleased than surprised to find one in the position of the Venerable Patriarch so full of ready knowledge about even the needy and the poor. Surely the blessing promised to such will be his." We can thus better appraise the earnestness of the Holy Father's reply to the American Bishops in 1909: "I have no more fervent desire than to see this Society bearing to the furthestmost points of the earth the spirit and the life of Ozanam, which is the life of the great Apostle of Charity, St. Vincent de Paul, which is itself the life of the Divine Saviour."

Ozanam died at forty. He was a martyr to his labors as he had deliberately set out to be. The memorial just erected to him in the Paris crypt bears the inscription: "Fridericus Ozanam, Enroller of youth in the army of Christ, chief founder of the Society of St. Vincent de Paul. By doctrine, history, eloquence, poetry, charity, he labored to reestablish all things in Christ and included the whole world in the orbit of his toil." Perhaps, to the brothers of his Society throughout the world, and indeed, to all Catholic manhood to whom his life is an inspiration, a still more appealing epitaph would be the rule of action he gave to an associate:

"The earth has grown cold; it is for us Catholics to restore the vital warmth; it is for us to inaugurate a new era of martyrdom. To be a martyr is to give one's life in sacrifices, whether our love be consumed at once as a holocaust or it burn slowly like incense on the altar. To be a martyr is to give Heaven all it gave: wealth, life, one's whole soul. This is an offering that lies in our own hands. It is for us to choose the altar on which it is our pleasure to offer it, to what divinity we shall bear our youth and years; whether we shall lay them at the feet of the idol of self, or in the sanctuary of God and humanity."

M. KENNY, S.J.

Stephen Girard and Andrew Carnegie

Midway in the course of the nineteenth century—in 1848 to be exact—a collegiate institution was formally organized in Philadelphia with one hundred pupils and seventeen instructors and officers, and with an income of about \$118,000 annually. Its founder was Stephen Girard, whom contemporary writers describe as a man of forbidding personality and of most unattractive personal appearance. Penurious all through his life and almost miserly in small affairs, a hard taskmaster, too, yet withal a shrewd business man, he had accumulated the, for those days, colossal fortune of \$7,500,000. Frankly an advocate of free thought principles in religion Mr. Girard, at his death in 1831, left the bulk of his great wealth for the endowment of the Girard College, in the regulations for the control and management of which he incorporated his ideas as to freedom of thought and religious belief. The principles of "pure morality" were to be taught, but the inculcation of religious doctrine in a denominational sense was forbidden, and, most famous clause of a most famous will, ministers and ecclesiastics of every sect were prohibited from holding office in the college or from entering its premises upon any pretext whatever. It was the first successful attempt to establish in the United States a school in which there was proclaimed in undisguised fashion the principle of pure secularism, of education absolutely divorced from the influence of religion.

Right-minded men sought to repudiate the gift, and we all recall the eloquent denunciation by Webster, in his plea to break the will of old Girard, of the conditions imposed as supremely hostile to the best interests of the Commonwealth. That plea failed, but not because of any lack of convincing soundness in the brilliant argument with which the orator scored the evil which Stephen Girard's bequest sought to accomplish. The friends of religious training in schools, and their number was and is, thank God, no inconsiderable one, have scant reason to think kindly of the old Philadelphia free-thinker, yet they must concede to him one virtue. He was thoroughly open and above board in his project. He wanted a school free from any direct and explicit religious influence, and he said so honestly and planned accordingly. One is sorry not to be able to say the like of him who a few years ago evolved a scheme on far more elaborate lines than did Stephen Girard, whose purpose, too, it is directly to benefit those institutions of learning only the ideals of which are to secularize education.

A couple of weeks ago AMERICA expressed its regret over an omission many will have noted in the Seventh Annual Report of the Carnegie Foundation. In that report Mr. Pritchett, President of the Foundation, professes to give a complete history of the methods by which the Carnegie pensions were definitely arranged for, and our regret arose from the fact that his discussion failed to explain what many deem a vital failure in the entire

policy of the Foundation Trustees. Mr. Pritchett claims to have been almost exclusively guided in his decision by the consideration of the "well-being of the State" and of "the interest of the individual." Why, then, it was asked, was there forthcoming in the history no explanation of the motives which inspired him and his associates to exclude from participation in the benefits of the Foundation all those teachers whose services were given to schools in whose program of studies religious instruction was explicitly and directly insisted upon. Surely the direct and explicit teaching of Christian principles makes for the well-being of the State.

Some of our Catholic exchanges go much farther than we in criticising the report. For example, the *Western World*, published in Des Moines, in its issue of April 3, contains a review of the report from Rev. Henry S. Spalding, S.J., regent of the Loyola University Medical School of Chicago, in which the specific charge is made that, in respect to one class at least, the discrimination against institutions directly teaching religion is due "to prejudice against all Catholic institutions to such an extent that the Foundation is based upon sophistry and sham and conducted in an un-American and un-Christian spirit."

Father Spalding gives such reasons for this criticism as will enhance the regret of those who noted the lack of frankness already complained of in Mr. Pritchett's "complete history" of the Foundation. One recognizes, of course, that Mr. Carnegie is within his rights in excluding whom he will from a share in the beneficence of an endowment established through his individual and voluntary gift. But Christian teachers are equally within their rights when they voice their protest against a manifest unfairness in the discrimination he chooses to make. Had Mr. Carnegie openly announced his desire to benefit those schools only in which the principle of religious instruction was not merely ignored but repudiated, these would have allowed him to "gang his gait" in peace.

But he or his associates chose to call denominational schools essentially "narrow" and hence unworthy of the support of one whose philanthropy impelled him to promote the spread of true science. Quite naturally teachers in Christian schools are incensed over the utterly false imputation, and they are bent upon knowing why Mr. Carnegie, or his associates, admitted the infamous principle in arranging for the distribution of teachers' pensions. They will probably look for this explanation with even greater eagerness now that the Chicago educationist has definitely affirmed the history of the Foundation to be "one series of attacks on Catholic schools."

Father Spalding cites definite instances to justify his attitude, instances of such evident unfairness to Catholic schools as to make an explanation imperative if Mr. Pritchett expects unprejudiced people to look upon his report as having any value whatever. The instances quoted by the Chicago critic are three: "The Carnegie Foundation has recently singled out Fordham Medical

College for an attack and entirely misrepresented the action taken by the faculty for the good of the school. The present article (Medical Progress, in the Seventh Annual Report) misrepresents Marquette University, which for months has owned its medical department. The remarks on this school show that the Carnegie Foundation Report is months behind the times and that it is publishing the old ratings of schools as new and as the result of the investigation. The Carnegie Foundation has not examined Bennett Medical School (Loyola University, Chicago) for five years. The investigation at that time was most superficial, as the entire school, its equipment and the standing of its four hundred students were examined in an hour. Nor does the recent report of this school take into consideration the new building, the thousands of dollars spent in its equipment, the new hospital, the strong names added to the list of professors. In fact the Carnegie Foundation has not made an honest attempt to get at the truth regarding the standing of our college, or to give the truth to the people."

Father Spalding's paper will perhaps open the eyes of all concerned to a new danger created by the Carnegie Foundation and one against which experts have already uttered their warning. It is to be deplored that there is established in the land a Foundation, ostensibly for the advancement of science and teaching, whose very nature is antagonistic to religious influence in the school; that, as Mr. Coler puts it in his "Two and Two Make Four," "we create a great fund for such colleges as shall abandon Christ, though having been founded in His name. We have a pension for our old age provided we have not taught that the Jehovah of the Jews was God and that Christ, who walked the earth, was His Divine Son." But if this Foundation, with the millions at its disposal, proposes to use the unfair methods already execrated in the industrial life of the people in order to build up a huge educational trust which shall crush the life out of schools which presume to pursue other than its methods, it is high time that the sophistry and sham underlying the whole evil thing be recognized by the world.

It looks too much as if the boasted "freedom" regarding which Mr. Carnegie professes to feel so concerned in scholastic development is a freedom not to be thought of in the case of schools unwilling to sell their independence for a mess of the Carnegie pottage.

M. J. O'CONNOR, S.J.

An Anglican Reviewer on Monsignor Benson

Church of England people are somewhat hysterical over recent events. The childish, "I don't care" attitude of some of their organs is belied by the torrent of calumny, detraction and abuse that goes with it. One of those events was the appearance of Monsignor Benson's "Confessions of a Convert." Of it a reviewer in one of the principal Church of England periodicals says that it has a certain value as a document of convert psychology;

"it may be quoted in a future 'Varieties of Religious Experience,' by a future William James, but more than this cannot be said." If this be so, why did not the reviewer stop there, instead of filling nearly two columns with railings at Monsignor Benson and the Catholic Church? Thus, Monsignor Benson says that, as far as he knows, there is no intellectual revolt in the Catholic Church. The reviewer pooh poohs the statement, asking whether persons in perplexity and distress would give their confidence to him. Yet Monsignor Benson's experience of the Church has been wide, perplexity and distress are not necessarily revolt, and one who sees the Church from within in many lands needs but to keep his ears open to detect revolt, if it really exists. Monsignor Benson adds, that he hears of the revolt only from non-Catholics. The reviewer is one of those who testify to its existence. Hence, one may assume that he and such as he are the depositaries of the perplexity and distress of actual revolvers. We do not ask for names; but we would like to know something about numbers. How many bona fide intelligent revolvers are having recourse to Protestant clergymen, and does the proportion they bear to the mass of Catholics justify the assertion of a "seething discontent" and an intellectual revolt? We believe that some Liberals have criticised certain things of the present British Cabinet, Mr. Lloyd George, for instance, in the hearing of Unionists, and these have rashly deduced that the whole Liberal party was seething with discontent and intellectual revolt. The wish was father to the thought, which the whole course of facts has disproved utterly.

Monsignor Benson asserts that the few converts who return to the Church of England, do so by the road of complete unbelief, or through some grave sin, or through a species of insanity, or because they have never really grasped the Catholic position. He may have introduced the "species of insanity" through charity to allow an escape from moral responsibility; otherwise the classification is practically exhaustive. The High Churchman, who enters the Church only to leave it, returns to the Church of England a Broad Churchman, or, in other words, a Rationalist. The priest, with his obligation of celibacy, takes a wife. He who quarrels with the doctrine or discipline of the Church will be found to have been as restless and viewy as a Catholic as ever he was as an Anglican. Go over those who have returned and you will see that they fall into these classes, which correspond to Monsignor Benson's categories. The reviewer does not deny this, but retorts with a savage "*Tu quoque*." "The statement," he says, "would carry more conviction were we assured that unbelief and grave sin were unknown among those who remain, whether clergy or laity." What has this to do with it? Monsignor Benson has not asserted impeccability of the members of the Catholic Church, nor that every sinful convert goes back to Anglicanism. If I say that every deserter from the army is such through cowardice, or impatience of

discipline, one may question the adequacy of my division, and show that there are deserters through other motives. It is no answer to retort that the deserters leave behind them in the army both cowards and unruly men who do not run away. But the reviewer does not attempt to show Monsignor Benson's classification to be inadequate, he takes refuge with a victim of chronic subterfuge and discontent. "At times," said the late George Tyrell, "it makes one very angry when I think of the sort of men who are allowed to say Mass." Could one have got St. Thomas's opinion on the Apostles during his week of perversity, it would have been too exaggerated for any practical use. The possibility of an unbeliever's carrying for any length of time the yoke of pretended faith is so faint that it is obviously untrue to imply that there is any number of such worth reckoning in the Catholic Church. As for the sinners, Tyrell's testimony is worthless. That there are such no one denies, that they repent of their sins and rise from them is not so uncommon as the reviewer would pretend. Anyhow, it is better to be a sinner within the fold, than to add to sin the graver sin of apostasy.

But, says the reviewer, Monsignor Benson is a man of temperament. He had leanings to Theosophy, an absolute passion for "John Inglesant"; Swedenborgianism and hypnotism interested him greatly; he was so un-anglican as to find marriage for himself quite inconceivable, etc., etc. "The psychologist will diagnose the type . . . critical and judicial powers are weak: the receptive strong." Hence, it was impossible for him to resist the fascination of Rome. Granting, for the sake of argument, the psychologist's infallibility, we ask what has his diagnosis to do with the case? Are only the critical and judicial to be saved? "God wills all men to be saved, and to come to the knowledge of the truth," even the artistic. Such talk is a mere begging of the question. We reply that the reviewer is also a man of temperament, we will not specify its kind, but we are very far from saying that because of it he is immoveably anchored in Anglicanism. Temperament is God's gift, and like every other, is a means of salvation. That Monsignor Benson dallied for a time with Theosophy and such like, was due to the lack of religious guidance from which this archbishop's son suffered much. Once set in the way by Father Maturin, he went forward to better things. His temperament served God's purpose, else we must say that Theosophy is preferable to Catholicism.

But no fair-minded reader of Monsignor Benson's book will admit the presumed lack of judgment. To go into this with the reviewer would be waste of time. Let us see what lengths his passion leads him. Monsignor Benson says that the text, "Thou art Peter," blazes like a great jewel on the surface of the Gospel. The reviewer retorts that it cannot bear the structure theologians have raised on it, and rushes to modern criticism for proof. Were it so important, he says, it is

inconceivable that it should have been left unrecorded by three of the four Evangelists, of whom two, one being St. Peter's disciple, relate the incident out of which it is said to have arisen, and that no reference should have been made to it by any other New Testament writer, particularly St. Paul. The argument from inconceivability is a very favorite one with loosely reasoning Rationalists. Assuming for the moment that the New Testament writers were directed only by their own wills, one can conceive good reasons for the omission of the text by the three Evangelists, and would search the rest of the New Testament in vain to find a passage calling for any allusion to it. Before asserting inconceivability of any silence, the critic should grasp the scope of the writer, and this obligation is too often ignored. When, however, we remember that God is the author of all the sacred books, we have the sufficient reason for the supposed omissions in this that He inspired St. Matthew to record the fact: He did not inspire any other to do so. But this does not make St. Matthew's narrative the less His divine word. Neither does it change the truth of Monsignor Benson's assertions, as the critics upon whom the reviewer draws, admit. Hence, they use the arguments he quotes to deny its authenticity; and that he is ready to do the same rather than confess the Catholic doctrine is clear from the words he uses in beginning his attempt at refutation: "Apart from the critical question that may be raised," and from his expression: "the incident out of which it is *said* to have arisen." Sooner than spare Monsignor Benson, he will deprave the Gospel!

After this one is not surprised that the reviewer falls into language still farther from Christianity. Monsignor Benson points out man's need of exterior sensible acts of worship, and that Catholic ritual supplies that need. "It is the old quarrel between spiritual and sensible religion" howls the reviewer. "So argued Israel when 'they turned their glory into the similitude of an ox that eateth hay.'" "Patriarchal religion gives way to Levitical, apostolic Christianity to ecclesiastical." So, then, the law received by Moses in Sinai, the organized Church even of primitive times, with its liturgy as symbolical and expressive as that of to-day, signified an apostasy as shameful as Israel's renunciation of God for the abominations of Egypt! "The utilitarian"—this is his word. It is neither Monsignor Benson's, nor ours—"value of symbolism is a myth"; and to prove it he quotes Mr. G. W. E. Russell. The late "Father" Stanton has just been buried, after fifty years in St. Alban's, Holborn. "*Bene cantabat, sed extra chorum*," and all his song was of symbolic rite and ceremony. When the reviewer and Mr. Russell are carried to the tomb, will their last journey be as his, a triumph? Yet the throngs that knelt in the street had been won, not by the decent, unemotional service of the Church of England, but by a symbolic liturgy borrowed from the Catholic Church, which during all those fifty years the Church of England

has persecuted, and which the reviewer blasphemes.

The writing of such a review by a member of the Church of England, the printing of it in an organ of that body, give matter for serious thought.

HENRY WOODS, S.J.

A Dying Nation

The great Empire of Xerxes and Darius is apparently about to enter its tomb, and in all probability will never issue from it until the archangel's trumpet is heard *mirum spargens sonum per sepulchra regionum*. Persia has been done to death by the commercial greed of Europe, and the instrument that laid it low is the Parliament which the wisdom of the West has foisted upon it. The Balkan crisis prevents England and Russia, who are poor Persia's sponsors, from coming to her rescue just now, and it is doubtful if after peace is concluded at London, St. Petersburg and Constantinople, anything more than a promise will be given to help the unhappy country out of the distress for which the Powers are largely responsible. But the Powers are no longer as formidable nor as strong as they seemed to be before the Bulgarians flouted them, and even little Montenegro made light of their threats.

The "*Bulletin de l'Union franco-persane*," in its issue of January, 1913, informs us that anarchy in its worst phase prevails in Teheran. And there is slight wonder. In 1909, the Sultan Mohammed-Ali, was expelled, and his baby boy, Prince Ahmed-Mirza, was set up in his place. Now the baby has fled in alarm to join his father, and all the constitutional parties of which New Persia is alleged to be so proud, all the secret societies, all the political adventurers, who after the Civil War used to be described here as "carpet-baggers," and all the financiers who swarm in the once heroic kingdom of Persia, are at each others' throats. The Regent Nasr-el-Moulek is off for a four months' holiday in Europe. He should have been back in his country in October, 1912, but up to December last all the appeals sent to him urging his return were unavailing. He was requested to resign, but he refused; he was cut off the civil pay-list, but that did not prevent him from remaining Regent. Moreover, his Ministers cannot resign without a decree from him, which he refuses to give, so that Persia, at present, has a Regent who does not reign, and a Cabinet that does not consult.

Meantime, tribe is arrayed against tribe, family against family, Cashgais against Bakhtiariis, Minister against Minister, until the old empire finds itself resorting to the methods of what is sometimes described as primitive humanity. Primitive humanity was much more humane. Salar-ed-Daouleh, the brother of the old Shah, is in the field, sometimes agreeing with the unministerial Ministers, sometimes menacing Teheran, sometimes devastating the provinces, and all this to support a Constitution that does not exist.

Before adjourning, the last Parliament passed a law of universal and direct suffrage. Our unfranchised Indians could use the privilege much better, and the Persians should have feared the gift. It has engendered a political strife among the people that is terrible, and in its ridiculous Parliament you have Socialists and Unified Socialists, and Democrats, and Moderates and Progressives, and so on through all the shades of the spectrum. Meantime, in the South no foreigners dare venture for fear of assassination; at Teheran a famine is raging, and the women are wrecking the bakeries; the Government has no funds; the banks are insolvent and everything is topsy-turvy and in the most wretched condition. The consequence will probably be that Russian and English companies will soon be exploiting the country, not for phosphates and India rubber, as elsewhere, but for its tiles and its jewels, and porcelain and armor, and enamels and carpets, and shawls and silks, or for whatever wealth it may have. There are mines of copper, and lead and iron, and manganese and zinc, and nickel and cobalt, and there are turquoise mines and quarries of gypsum, and marble and alabaster. So that dilapidated Persia can look forward to the day when foreign companies will govern it, since it cannot adapt itself to modern parliamentary or business methods. It will be poorer in consequence, but there will be many more millionaires in Europe than at present. Portugal, which is very like Persia politically, might meditate on Persia's plight and its causes.

The London *Tablet* scolds us rather severely for calling attention to some exaggeration concerning the number of Catholics in Canada. We said: "It has been stated that between 1901 and 1911 the Catholics of Saskatchewan increased by 401,000, and that the total increase of Catholics of British origin was 830,400, and of French origin, 406,150." We gave good reasons for our judgment that these figures were exaggerated. The *Tablet* reproves us for saying that the English Catholic Directory seems to be responsible for the exaggeration, and quotes from it clear evidence that, as we suggested, those figures are altogether unreasonable. Having done this, the *Tablet* has only to close the incident by explaining how, in an analysis of the Catholic Directory's statistics for the Empire, it came to print, December 28, 1912: "We may note that the biggest Catholic increase since the last decennial returns is found in Saskatchewan, which has 401,000 more Catholics, while the total increase in Catholics of British origin is fixed at 830,400, and of French, at 406,150. In fact our note regarded the *Tablet*, to which a Canadian correspondent had called our attention.

As to the increase of Saskatchewan's population, our figures, 401,153, which the *Tablet* ridicules, came to us from our perfectly well informed Canadian correspondent; and we are able to confirm them from Canadian

papers that quote the census. In 1901, population, 91,279. In 1911, population 492,432. Increase 401,153. By the way, one would suspect some connection between this and the supposed increase in the Catholic population, 401,000, put forward in the *Tablet's* first article. In the later one, it has, perhaps, fixed its attention so closely on the population of British and French extraction as to forget the large immigration of other origins.

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The Rev. Dom Bede Camm, O.S.B., calls our attention to a misstatement by our English correspondent A. H. H. in the matter of the Monks of Caldey. The Bishop of Menevia is not Bishop Hedley, who formerly held that see, but Bishop Mostyn. The property difficulty, we are informed, will be explained in the next number of the *Par*, which is published by the Caldey Community.

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"Imitation is the sincerest flattery." For some years past Catholics have been organizing Congresses in many countries in Europe to devise methods for imparting better catechetical instruction than those in use at present. Now comes the news that a great Protestant World's Sunday School Convention is to meet at Zurich on July 8. There are to be 800 delegates from the United States. Any movement to impress the necessity of dogmatic instruction on a generation that has thrown religious teaching to the winds is welcome. It doesn't matter what you believe if you do what is right is the stupid cry of the hour; as if one can do what is right without knowing what is right. We hope that at least some of the Zurich congressists will see not only the necessity of dogma, but of correct dogma.

CORRESPONDENCE

After Adrianople

BELGRADE, April 4, 1913.

The fall of Adrianople gives the severest blow to the expiring Ottoman Empire in Europe. Constantinople, with the Dardanelles and the Bosphorus, will no longer be the head of a great Power in southeast Europe, but the cumbrous tail of an Asiatic Power that will be made the occasion of trouble and thankless responsibility. It is such an anomaly that the key to the situation in southeast Europe should be held by a non-European and discredited State, that no far-seeing politician can consider the question of the Balkan Peninsula as definitely settled. The city of Constantinople is bound to be reunited to Christendom at no distant date, and the choice of a successor to the Sultan will give food for thought to the Balkan Allies, and to their monitors for some time to come. The latter have almost succumbed to the extra work put upon them lately by their unruly wards.

In spite of the Powers' declaration of disinterestedness there has been watchful observation and frequent admonition. The Ambassadors have felt it incumbent on them to depart from their first attitude of neutrality and request the cessation of hostilities in those parts of the Peninsula where it was undesirable that the con-

querors of Turkey should replace Turkey. They have, moreover, interfered to defend the finances of the defeated Turks; to regulate which islands are to be kept by Greece and which returned to the Sultan; to deter Bulgaria from pushing her new frontier too far southward; to fix how much of Turkey's debts the Allies may take over; to prohibit the exaction of a war indemnity from Turkey, even though the resumption of hostilities after the armistice was due to her, and not to the Allies; to exact guarantees for liberty of worship from States which have as yet a clear record in this respect, but from whom the worst persecution is confidently anticipated. Certainly, while the Allies have been fighting, with spendthrift recklessness shedding their own life's blood, the Powers have not been idle. And, after all the weary diplomatic conferences, they may well be mortified at the ingratitude of their pupils, who aspire to regulate their quarrel with Turkey, unassisted.

The jealousies between the Allies, however skilfully fomented from outside, do not menace the rupture of the Alliance. Greece and Bulgaria privately came to blows in certain disputed parts of the conquered territories, but this did not hinder their offering a united front to the common enemy. Between the Servian and Bulgarian troops there has been friction almost from the first. All the more honor to them for charging so devotedly side by side on the walls of Adrianople. Great resentment was felt here at the minimizing of Serbia's share in the capture of the fortress. General Ivanoff, Commander in Chief of the united forces did not mention in his despatches that Shukri Pasha, the brave defender of Adrianople, had surrendered to the Servians, and offered his sword to General Stepanovitch, leader of the Servian troops that stormed the fort of Kadurluk-Ilderim. The historic fact was made known to the world at large by the publication of Shukri Pasha's despatch to his Government in Constantinople: "I have surrendered to the valiant and generous Servian army, who have treated me with honor and courtesy." It is easy to understand that the Bulgarians who had a majority in numbers, and who were directly concerned in the reduction of the fortress, envied the stroke of luck that gave Shukri Pasha into the hands of the Allied army. Serbia had 45,000 and Bulgaria 80,000 men in the final assault. Both armies fought with equal bravery; but the same vigorous dash that cleared the Turks from Macedonia and ended Serbia's allotted task before any of the other Allies had done theirs, was once more manifested in the assault on Ilderim.

"We were tired of waiting all these months," a Servian officer said to me. "Our men do not take kindly to siege work, and when Ivanoff's order came to storm the eastern section, we started to do it in the quickest time possible. No need to tell the men that the sooner we got inside the nearest fort the fewer of us would be strewn at its base. They went at it like lions, and so we got in first. The Bulgarians got a footing on the opposite ramparts three hours later. We kept Shukri Pasha in our own custody a whole night, so that there can be no reasonable doubt as to which army had the honor of taking him prisoner. These facts cannot be contradicted: Major Gavrilovitch of the 20th Regiment of the Timok Division saw a group of officers on the rampart of Ilderim, just taken at the point of the bayonet by his battalion. He was told it was the Governor and his Staff. He hastened to them and saluted, and was immediately accosted by Shukri Pasha, who asked to be led to General Stepanovitch. We did not give him

up to the Bulgarian Commander in Chief, General Ivanoff, until the next day, and *on delivery of a signed receipt!* While with us he was treated with the utmost deference, and he chatted with us in the friendliest fashion. All his staff, as well as himself, spoke fluent French."

The hospitals in Belgrade are again filled with sufferers from Thrace, where the Servians went with no hope of gain, merely to assist an Ally. The saddest among them are not the wounded, but the sick. One poor fellow has to face amputation or death from blood-poisoning, owing to mortification of his limbs. Both legs were frozen during long stages of sentry work in flooded trenches. He had delayed his consent to the operation, finding it easier to die than to return to his home a mere trunk, but the fall of Adrianople gave him fresh courage. He will comply with entreaties of his mother, wife and three children, consoled with the thought of relating to his grand-children that he helped in the destruction of Turkey's greatest stronghold. There is a deplorable lack of spiritual ministrations in the hospital wards. The clergy do not pay regular visits, and their presence is never requested. What sum of religion is possessed by these heroic peasants is innate or inherited, for it is certainly not fostered by the Orthodox priests. Here, as elsewhere, it is the feminine element that preserves devout practices, such as lighting lamps before the icons, and reminding the patients to cross themselves before partaking of food or going to sleep. Most of the doctors and men-nurses are "above" these concessions to their professed belief.

The liveliest disputes are carried on among the slightly wounded, on questions of tactics or the general war outlook.

"Will you describe your own experiences for me?" I asked a pale-faced but bright-eyed victim, the sole of whose foot had been injured by a piece of shrapnel.

"I had great luck," was the reply, "for I am a rope-maker by trade and have brought back my two hands uninjured. But we were sick of our lives outside Adrianople. It must be different at Scutari, among our own people. We could not chime with the Bulgarians, and never will. And the days were tedious, so that we were tempted to run away. It is difficult to explain, but if you keep opening and shutting the electric button while I say *Boum—bum—bum—bum—Boum—bum—bum—bum* for a couple of hours together, you will get an idea of what we had for months outside Adrianople before we started to stop the boums and the flashes.

Servian history relates that it was the Servian people who first marched to meet the famous General Labachahin, after he had planted the banner of his master, Sultan Murad I, on the walls of Adrianople, in 1360. Pope Urban V had summoned all Christendom to repulse the barbarians who had seized the last bulwark of the Greek Empire, but the Servians were routed at the battle of the Maritsa river, the place of their defeat being still known as Sirb-Zandugh, (in Turkish, Servian Disaster). Another great effort to stem the rising Moslem tide was made by Tsar Lazar and his knights on the field of Kossovo, 1389, with the result that the Servian Empire disappeared, but the race won undying fame for its whole-hearted chivalry. "We give our lives, but keep our souls," sang the nine brothers Yugovitch, not one of whom returned from Kossovo.

To-day the Bulgarian and Servian banners float over Adrianople, capital of Bayazid I, who conquered Bul-

garia, and of Murad, conqueror of Servia. The cruel victorious power which held these lands in subjection so long exists no more. A terrible price has been paid for freedom, but not one of the maimed, disabled, or orphaned with whom I have spoken grudge the cost or the sacrifice.

Six centuries these people have waited for deliverance to come, and finally saw that God helps those who help themselves. They had counted in vain on the promises of the Great Powers, on the efforts for reform of Turkey itself. Then they undertook the hazardous task, confident in their righteous cause, and succeeded to an extent that astonished the entire world. Less than six months sufficed to destroy Turkey's boasted military power.

Adrianople, the "impregnable," has fallen under the determined assault of the Bulgarian and Servian arms. Three days of fierce fighting preceded capitulation and the victorious troops, on entering, found the city in flames. Shukri Pasha had given orders to blow up the depots and arsenals. The unfortunate inhabitants, exterminated by famine, got the first piece of bread they had tasted for weeks from the compassionate Christian soldiers, who marched through the streets on the day of victory. The Turkish soldiers had existed on grains of parched rye for the previous ten days. There was no salt, no wine. It must be remembered that bread and wine are the ordinary food of all these populations. One is the complement of the other. The households who were lucky enough to possess cheese at the beginning of the siege, used this cheese when it had gone sour, as a substitute for salt. But there was no substitute for wine except tainted, brackish water. The sufferings of besiegers and besieged were intense, and one would feign forget them in the relief of certain peace. E. C.

Persecuted Catholics of Albania

INNSBRUCK, April 2, 1913.

The Balkan war has divided the great nations of Europe into two gigantic camps representing opposite and hostile interests. The press of these respective nations will naturally be suspected of being partisan and of coloring the reports from the scene of war, so as to make them serve their own ambitious national schemes. It must, therefore, be difficult for an American to form a correct idea of the perplexing situation in the Balkan States. Through the kindness of an Albanian ecclesiastic studying here I have been able to get direct information from private letters sent from Albania.

According to these letters both the Montenegrins, as well as the Servians, have committed acts of most inhuman cruelty against the Catholic Albanians. In a letter from Ueskueb, dated February 10, one of the reverend correspondents writes: "No newspaper, though it be ever so given to exaggeration could describe the barbarity committed by the Servians against the Albanians. It is simply beyond description."

In a letter from Ueskueb, dated March 21, the writer says: "At present it is impossible for me to send you an exact and full account of all that has happened here. You must remember we are living in the midst of war. This much I can say with certainty, 30,000 Albanians were slaughtered in Kossovo alone. Among these were women and children to the number of 4,000. In the district of Gilone 59 villages were destroyed; in Ueskueb 12, in Dibra 24. You can form no conception of the crimes that have been committed against our people in

this war. Two weeks ago a Franciscan Father was murdered in Ipek. A terrible persecution has broken out against the Catholics in that district. Pray, pray for us. My heart is full of sorrow; I cannot continue. I would rather have died than to see Albania in this terrible misery. May God soon help us!"

In a letter written about the middle of March an eminent Albanian ecclesiastic told of great misfortunes which had come over himself and his people. He narrated the atrocities committed by Servians and Montenegrins against the Albanian Catholics.

Hundreds of families, says the writer, have been exterminated in Quafa e Malit, in Puka and Zadrina. The unfortunate victims were either shot or burned alive. And all this for their faith. So much for the news direct from Albania.

It will perhaps be of interest to the readers of AMERICA to know something of the Albanians themselves. During a stay of almost five years in the international seminary of Innsbruck, I have had the pleasure of the acquaintance and fellowship of twelve Albanian theologians, five of whom are still here. During that time I have had the opportunity of daily meeting members of various nationalities, or sub-nationalities, who together with the Servians form one common race. I do not care to enter into a detailed comparison, which certainly would not be unfavorable to the Albanian character. Besides from a dozen theologians one cannot judge of the character of a whole people. I wish simply to give the general impression the Albanian theologians here have made upon me, and I think I can safely say, upon most, if not all, my fellow-countrymen, who are either still here or have already returned to America.

During these five years I have never observed the least trait in the character of these men which would in any way indicate that they came from people who "still retain the savage characteristics of their race, in spite of the efforts of their missionaries." On the contrary, there is no nationality in this house that shows so much consideration for the sentiments of others, or that manifests so much genuine sympathy when others are suffering. A characteristic trait in the character of the Albanians, who have come under my observation, is a naïve, child-like simplicity. Though oppressed and persecuted for centuries, their disposition is not sullen; though their people are poor and they themselves educated by the charity of strangers, they are not cringing. They are patriotic; but their patriotism is singularly free from that fanatical nationalism so often met with among even the theologians, who hail from the mixed portions of the dual-monarchy, and some of the adjacent countries. In this regard they resemble the Swiss. Albanian theologians are animated by an extraordinarily strong filial loyalty to the Church, and to the person of the Holy Father.

Anyone acquainted with the Albanian students here in Innsbruck must admit that they are certainly not lacking in talent and aptitude for higher studies. They have an enviable facility in speaking Latin, and a natural aptitude for abstract, metaphysical speculation. In this regard they are often one-sided, too abstract, so as to incur the blame of being impractical. The Albanians have been accused of hyper-conservatism, of being averse to modern civilization. Well, one need not go to Albania to find a backward conservatism, or an unreasonable repugnance to modern improvements. The writer of these lines has been in Russia, where civilization seems to be creeping at a snail's pace; he has met with many others, whose cradles stood not so near the ancient centre of

Byzantine culture as does Albania, and he does not hesitate to say, that if modern civilization is measured merely by the standard of soap and water, a good many of those who are now so anxious to civilize Albania might as well stay at home and exercise their zeal on their own people.

JOHN P. STOESEER.

Spain Protests Against the de-Christianization of Her Schools

MADRID, April 1, 1913.

There is no exaggeration in the statement that the indignation of Catholic Spaniards against the de-Christianization of the schools by the perfidy of the actual government has become a national crusade. The manifestations are too numerous to cite. Let us take two or three instances from the universal chorus of protest. On the 14th of March, in the national temple of Our Lady, Patroness of Madrid, more than 40,000 persons, without distinction of age or sex, gathered in a few hours to inaugurate the campaign against the insidious measure. In this enormous assembly workingmen were very noticeable, and popular feeling was vented outside the church door in a manner neither silent nor subdued. On the same day, and almost at the same hour, in Saragossa, in the famous basilica of Our Lady of the Pillar, there was, if possible, a more signal religious demonstration; 57,000 signatures of protest were affixed. Nor must it be forgotten that the population of the entire city does not exceed 100,000, and that this religious gathering occurred on a week day, when a great many people were occupied in their daily toil.

The duplicity of the actual Ministry, like that of Canalejas, which, however, was more openly brutal, is well understood. Our national Constitution guarantees religious liberty to all, and prescribes religious teaching in the public schools; which are, it may be said, exclusively Catholic, so small is the number of dissidents. As a plea for conciliating a small revolutionary minority, who are chiefly distinguished by atheistic and anarchical principles, and for imitating the Godless schools of contemporary France, the Ministry proposes to take away—and to take away unlawfully—the obligation of religious teaching. This is precisely what aroused the anger of the Spanish Catholics. It is because behind the proposed ministerial measure they see the spectre of what has been called the *lay*, or *neutral* school, which is anything but neutral. The revolutionary element in our population make no secret of the program, and are actually clamoring for what they call liberty of education, which means that anyone may teach in the national schools without any responsibility or restraint regarding character, principles, or subject-matter of instruction. We have already schools of this character in Spain.

The culmination of the Catholic resistance was to have been reached on the 16th of March, in Madrid. The enthusiasm awakened was really extraordinary. Sufficiently accurate forecasts promised a monster gathering of not less than 60,000 persons. Nothing similar would have ever been seen in Spain. Romanones was moved, He telegraphed to the Ambassador at the Vatican. The Vatican telegraphed to the Bishop of Madrid, to the purpose that, according to his prudence, he might put off the meeting, provided the Ministry gave guarantees to put an end to the popular agitation. Conferences followed between the bishop and the premier, and the organizers of the Catholic movement were requested to delay action.

NORBERTO TORCAL.

A M E R I C A

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Churches and Economic Waste

Our church steeples, thank God, raise their heads to heaven throughout the land and the religious and educational edifices we erect in God's honor everywhere arrest sometimes the admiring, sometimes the envious and critical eye. The criticisms invariably echo the plaint of the original author: Why are not these extravagant gifts capitalized and given to the poor? and if the critics do not always deserve the Scriptural characterization of Judas, "he said this not because he cared for the poor, but because he was a robber," they too keep a close hand on the purse-string, and they are seldom among the givers. The motives of Catholics in contributing generously, even from their poverty, to the building and adorning of houses dedicated to God and to His services were well expounded a few weeks ago, at a parish meeting in Dublin, by two distinguished laymen. Father Byrne had formed a new parish in Drumcondra, a suburb of the city, built there the noble Church of St. Columba—"massive and simple like the type of Saint to whom it was dedicated"—and when he had completed and paid for it, died penniless. The parishioners instead of complaining of the heavy cost he had put on them, determined to erect another church building as a tribute to his memory. They met at St. Columba's under the chairmanship of his Grace, Archbishop Walsh, and Rt. Hon. Ignatius O'Brien, who had just been appointed Lord Chancellor of Ireland, moved the resolution. Some of his remarks are instructive:

"There are many people who seem to think that in the erection of those beautiful churches all over Ireland we are spending our money badly. Those who are not of our religion cannot appreciate the manner in which we Catholics regard the church. To us the church is not merely a place of worship, but is a place in which we believe the Real Presence of Him who made us dwell. Therefore when we Catholics build churches we have

always in mind that nothing can be too great and nothing too noble which would express humbly our feelings to that great invisible Master Himself."

The allusion in the first sentence was to a book by Sir Horace Plunkett, which attributed Ireland's economic shortcomings partly to its wasteful expenditure on Catholic churches, and happily elicited Mgr. O'Riordan's now classic rejoinder, "Catholicity and Progress in Ireland." On the contrary, said the Lord Chancellor, there has not been expenditure enough; there are too many churches unfitted for the great Presence for which they were designed; but even from the utilitarian and artistic standpoint of those superior folk, "what can be more ennobling, what better fitted to direct people's minds to art than erection of those churches of which we have here so beautiful a specimen—buildings which by beauty of form and adornment will awaken and enlarge in the beholder the sense and feeling of beauty?"

His Grace introduced as seconder the Solicitor-General of Ireland, Hon. T. F. Molony, who continued in the same strain: "There are people who say they live in a utilitarian age, that too much is spent on uneconomic uses, and that they can worship God in their own hearts without an edifice. There are many palaces of the rich, and against these they say nothing; but we say: It is well there should be one palace in every parish where the poor and the lowly and the suffering can unite in one supplication to the great Creator; where the accident of birth and position shall be left out; where all are equally reminded of what shadows we are and what shadows we pursue, and that their only trust and hope is in God's eternal House, of which the earthly temples that we build to Him are symbols."

And so Catholics have been ever wont and will ever continue to build houses for the Lord, and for His children and orphans and His sick and poor; and they think it not waste to lavish on His temples all the adornment that money and mind can compass, knowing that every gift of theirs, like Magdalen's, shall be kept by Him "as a memorial" of them.

Sentiment in the Juvenile Court

"Seventeen tots of tender years appeared in Juvenile Court this morning before Judge Choquette and pleaded guilty to stealing toys, including woolly lambs, blue-eyed dollies and their cradles, wind-up automobiles, and other such pleasurable trophies from the toy shop owned by Miss Dora Mongeau, at 2259 St. Hubert street. Two of the children were little girls and these wept bitterly."

This is from a Montreal paper; but the same kind of thing may be found in nearly every journal published on the American continent. The object is to create sympathy. For this reason the guilty ones are called "tots," a silly word, and to heighten the effect they are "tots of tender years." The alliteration is beautiful; but who ever heard of a tot of mature years? The catalogue of

what they stole is touching. Woolly lambs, blue-eyed dollies and their cradles, and so on. Had they stolen long-haired dogs instead of woolly lambs, and mere dolls with glass eyes, instead of the tender dollies with eyes of blue, there should have been no mercy for them. Then two of the infant tots were girls who wept bitterly. Let them go! cries sentiment. In the old days young thieves were expected to grow up criminals, unless punished properly. But there were no "tots" then, and lambs were lambs, without the pathos of wool, and dolls were dolls, not blue-eyed dollies with the additional sympathetic note of "cradles." To-day "tots," "woolly lambs," "blue-eyed dollies and their cradles" are often too appealing, as in the case before us. Ten of the thieves were paroled at once, and seven were remanded to receive indulgence after a week.

Macaulay pointed out how in the old English ballads "all the roses are red and all the ladies are gay." In our newspapers every girl who gets into a scrape is pretty, and by a similar convention all children in trouble are "tots." This strange term seems to suggest infancy. Nevertheless we are confident that the young thieves of Montreal were not infants. No one would bring such into court, not even a juvenile one. We are persuaded that they were sturdy boys and girls of any age from ten to fourteen, knowing perfectly well the gravity of theft. It is true, the shop from which they stole had been on fire, but not one of the band imagined that Miss Mongeau's misfortune deprived her of the title to her property. The Juvenile Court is an excellent institution if carried on properly. If retributive justice be driven from it by sentiment it must become the very opposite. Sound punishment for the offence committed is the essential first step to the reform of the young criminal. If this be omitted, the result of the Juvenile Court will be to add to his defiance of the law contempt for its administration. In other words, it will make him ready to join in any attack on social order.

The Belgian Strike

At the present moment 300,000 or 350,000 Belgian workmen are out on a strike. What for? To get more pay, or shorter hours, or better working conditions? Not at all. The strike is a political plot to upset the party in power on the question of the electoral system that prevails there. But has not the party in power, during its twenty-nine years of office, led the country to a condition of commercial and industrial prosperity that is the wonder of the world? Not at all, says *Le Petit Bleu*, a Liberal sheet. "Belgium's prosperity is indeed splendid, but during those twenty-nine years the Government has been doing all in its power to check it." Most amazing! Here are the most brilliant and patriotic statesmen that ever guided the fortunes of Belgium, men whose personal integrity is above reproach, men who have been elected year after year for more than a quarter of a century by

the majority of the nation to consecrate themselves to the well-being of the nation, who took office after the Treasury had been looted by their predecessors and who are now charged with having deliberately and persistently plotted to destroy the country. No wonder the Liberal paper call itself *Le Petit Bleu*. Its readers must be of a curious intellectual type.

The real motive of the strike, for no sensible man would accept the ridiculous charge against the present Ministry, is revealed in the rest of the article of the *Petit Bleu*. "If the strike fails," it says, "it will mean the consecration of the mortmain or dead hand of the bishops on property; a fastening of religious teaching on the schools and a clericalization of the magistracy and the army. Better that our national unity be disrupted, that our industry, commerce and the splendid prosperity of twenty-nine years which clerical domination has not been able to impair should perish than that Rome should remain mistress of our destinies."

Evidently the *Menace* has a fellow journalist in Belgium. It is rule or ruin. If we do not control, say they, then down with the country.

"Change of Name" Episcopalians

Some Episcopalians of Indianapolis, tired of the name "Protestant Episcopal," bring, as an argument for change, the case of an Italian priest who, having fallen away from the Catholic Church, came to America to join their denomination, but, for want of a guide, found himself a Methodist Episcopalian. Is he enjoying in his new surroundings the satisfaction of all his desires; or did he, on discovering his mistake, make haste to seek Catholicism in its only American home, the Protestant Episcopal Church? This they do not tell; yet it is clear that his apprehension of the nature of that organization is quite important for the value of the argument. It is not improbable that the sight of the word "Catholic," which the tellers of the story are so anxious to insert in their official name, would have been to him, ignorant of the realities of things here, a cause of alarm, as indicating, quite groundlessly of course, something of the yoke he had found intolerable at home, and would have precipitated him into the denomination he is now supposed to have joined accidentally, in which he could be absolutely sure of the decent livelihood and Protestant liberty he had come so far to seek.

A name is either conventional, or significant. If the patrons of change seek the former only, they may call themselves what they please. In such case, "*Stat pro ratione voluntas*." A significant name is to be drawn from the nature of the thing named. The ease with which the fathers of Episcopalianism in this country formed for it a significant name would indicate that they understood its nature perfectly. The difficulties those who would change that name have been contending with for years would show, either that they do not under-

stand the nature of their denomination, or else that its nature can not be expressed by any conceivable formula that includes the term "Catholic." We wonder whether this has ever occurred to them.

The Child and the Film Hall

At a teachers' conference held recently in London, "The Cinematograph as an Educational Medium," was one of the questions discussed. Dr. Lyttelton, Headmaster of Eton, said that:

"The more he considered the subject, the more he was convinced of the potentialities of the cinematograph for almost unbounded mischief if left alone, and for great good if controlled. He had never known any development of education in his lifetime where more caution was required. Without control pictures might be shown which any right-minded man knew must be pernicious in their influence, especially on children with excitable minds and imaginations. To-day there was a perfect bombardment of young minds with whole masses of heterogeneous facts which could not be assimilated. As soon as the cinematograph was introduced into a town on any large scale it accentuated the evil. Speaking simply as a teacher, he thought that children in the elementary schools were likely to suffer nothing but harm if they were allowed to go to more than one of these shows a week, and that no single show ought to take more than three-quarters of an hour."

Fancy an American child being restricted to but one moving picture show a week, and that one, moreover, lasting only forty-five minutes. Parents who enforced such a heartless regulation would doubtless enjoy the undivided attention of the Society for the Prevention of Cruelty to Children. Yet little boys and girls in the United States are just as likely to be harmed in nerves and mind and morals by going too often to the cinematograph halls, as are the children of England.

For many of the films exhibited in American towns and cities, as we know, depict crimes, disasters and accidents that are even more "blood-curdling" than would be the realities the pictures are supposed to represent. These horrors are feasted on night after night by little children who should be in bed. On their late return home, like as not, they are too excited to sleep well and will rise the following morning too tired for good work at school.

Much is written nowadays about the "educational value of the cinematograph." In promoting its usefulness in that respect an excellent beginning could be made just by requiring that all pictures shown to children should be harmless. The authorities might then demand that a certain proportion of the films exhibited to boys and girls should actually be of some benefit to the beholders. The historic deeds of sages, heroes and saints, for instance, could be reenacted, or the countless forms of human achievement which are worthy of children's admiration might be vividly represented. "But whether

cinematographs assist or not in the education of children," it was wisely remarked, "the public have a right to make sure that they shall no longer thwart the educational labor for which the public pay so heavily. Our educational system is not so rich in the elements that go to form character or cultivate the social graces and virtues that we can afford to have the most potent of all appeals to the eye degraded into an instrument of evil."

How Are the Mighty Fallen

The twenty-fifth of April marks the end of the twelve-month that has elapsed since the Christian Conservation Congress of the Men and Religion Forward Movement held its final session at Carnegie Hall and formally passed out of existence. Its work was turned over to the local churches, Y. M. C. A.'s brotherhoods and Sunday School Associations in all parts of the United States. The doings of the men who directed the Movement were widely reported in the press. Bishops, clergymen of various Protestant denominations, bank presidents, politicians, multi-millionaires and professional and business men of wide renown made up the personnel of the leaders of what was proclaimed the greatest religious revival campaign that had ever been undertaken since the days of the Crusades.

After two years of pulpit and platform oratory displayed in one thousand towns and seventy-five large cities of the Union, a summary of the work accomplished was laid before the enthusiastic thousands assembled for the final meeting. There had been an attendance of 1,500,000 men at 7,062 meetings. Twenty-six thousand church members had pledged themselves to be up and doing and help on the cause of righteousness, and 7,580 men who were not Church members pledged themselves to personal allegiance to some of the many Churches bidding for an increase of membership. Seven thousand five hundred and eighty men was not a very large addition to the ranks of orthodoxy from seven thousand and sixty-two meetings, which would represent about one recruit for each meeting. It would seem that the great modern Crusade, like some of the medieval ones, had petered out. There was sounding brass and tinkling cymbal, *vox et præterea nihil*.

Well, we had thought that we should hear no more about it, either in this country or elsewhere. Was it not stated that the conservation congress which met on that epoch marking day, the 25th of April, 1912, was the summing up of a vast work that had been carried on in every State of the United States, except ten, and also in England, Scotland (Ireland seems to have been abandoned to its fate), South Africa, Switzerland, Japan, South America and the colonial possessions of this country? To our surprise we find that Fred B. Smith, better known as "Gypsy" Smith, the leader of the whole movement, has with Raymond Robins made a descent on the Philippines. Both of these

gentlemen are now at Manila and sad to say are looking to the people of that city for financial aid in their semi-military semi-religious propaganda. They need money for printing, for the rent of halls in which they speak and the like, and the editor of the *Manila Times* bespeaks the generosity of the people for the relief of these stranded apostles.

"Those who desire to help," says the *Times*, "should send cheques or currency to the local treasurer at the Young Men's Christian Association." To all which we say, how are the mighty fallen. The great Men and Religion Movement, which we thought defunct, whatever may have been its financial condition in the prosperous States, has still a posthumous existence and must needs go a begging in far-off Manila. It was highly significant that, at the final session of the Movement in New York, the 1,800 delegates were almost exclusively Protestant ministers, Sunday School superintendents and Bible Class teachers. It is equally significant that the great leader of the Movement is now hand in glove with the Y. M. C. A. in the Philippines.

Catholic Graduates' Union

It is a sign of vigorous Catholic Faith to see societies of laymen springing up in various parts of the world, whose avowed object is the defence of the Catholic Church, as far as lies in their power, by means of the platform and the press. The motto of Scotland: *Nemo me impune lacessit* serves appropriately for Faith, as well as for Fatherland. The latest number to hand of the *Madras Catholic Watchman* contains a notice of such an association, called "The Catholic Graduates' Union" of Pudupet, Madras, India, which was started on January 28, 1912. One of the rules of the Society directs that whenever anything calculated to misrepresent the Catholic Church, or to affect adversely the material and social interests of the Catholic Community, either in print or by report, comes to the knowledge of any member, he shall at the next meeting give notice of the fact to the Union. The member who takes up the defence is at liberty to adopt any method he prefers, whether platform or press, to carry out his object. If in working out his defence he chooses to consult the Union he is at liberty to do so at any meeting. It is provided, however, that in case the topic is a religious one, the paper or address be submitted to ecclesiastical authority before action is taken. Furthermore, the member is to present a copy of the whole controversy to the Union for permanent record. The Union recently formed a Vigilance Committee, consisting of six members, with a priest as presiding officer. To each member has been allotted a particular paper, and the duty has been imposed on him to watch its pages and see that misstatements affecting Catholics may not pass unchallenged.

The honorable secretary of the Union has invited the cooperation of the Catholics of South India in their

campaign of Church defence. If anyone happens in any non-Catholic publication, be it book, pamphlet or newspaper, to come across statements which in the interests of religion he deems ought to be combated, he is requested to give notice of it to the Secretary of the Vigilance Committee of the Union.

The formation of the Catholic Graduates' Union of Madras suggests a sphere of usefulness, especially suited for young men who have received their training in Catholic colleges, and have at heart the weighty interests of the Church, and the triumph of the sacred cause of truth.

Many are enthusiastic over the opening clause of the late J. P. Morgan's will. The newspapers tell us that it is a beautiful example of pure Christianity. As a matter of fact it is an example of pure Lutheranism, a laying hold by faith of the merits of Christ, without a word to even hint at any sorrow for sin; and the newspapers ought to know that there are three or four hundred million Christians who do not take pure Lutheranism as synonymous with pure Christianity. We should be sorry to die resting our chances of salvation on such a profession; and we hope that in his last moments Mr. Morgan, corresponding to the grace undoubtedly offered to him, supplemented his profession of belief in the Divinity of Christ with an act of perfect supernatural contrition.

The extract from the *London Times* of a century ago that is daily printed in that journal is very interesting as a rule. Just now references to the "American war" are frequent. On March 30, for instance, a quotation from "one of the celebrated letters of Vetus" was published, which is in part as follows:

"As the man who has lost his own esteem becomes callous to the opinion of the world—so the disgrace and infamy to which we are now familiarized at home, have deadened within us all sensibility to the footing on which we stand with distant nations. Life and treasure may be squandered in Spain, and yield no fruit but the necessity of squandering more. Europe may blaze with patriotic fire around us, and kindle not a spark in the clay-cold English bosom. America—America! sullies the renown of Britain, but excites no vengeful emotion; America buffets the perishing lion with impunity; America wounds the vitals of the Empire, but the mortified carcass feels no pain: with the audacious confidence of youth this new and needless enemy—this spoilt and pampered minion of our doating rulers, snatches the Trident from their feeble grasp—replies with derision to their arguments—and pays their supplications with a scourge."

The querulous tone of the passage is explained, if we remember how galling to British pride were American naval victories like that of the *Constitution* over the *Guerriere* and Perry's deeds on Lake Erie.

OUR LADY IN LITERATURE

Since the blessed day, nearly two thousand years ago, when "the angel of the Lord declared unto Mary," she has been the ideal of virginity, the ideal of motherhood, the model spouse, loving and obedient; ever since that day she has been the Refuge of Sinners, the delight of saints, a mother to both; ever since, the Seat of Wisdom, the Gate of Heaven, the Cause of Our Joy, the Comforter of the Afflicted. The Church has rejoiced to honor her whom the King hath deigned to honor. Whenever the Cross was first erected in each sad pagan land she stood beneath it to cheer the missionaries in their labors, to support the martyrs on their glorious way of blood and suffering; and when, at last, the blood and sweat bore fruit in great cathedrals thronged with devout worshippers her image was placed close beside her Son's.

Century after century the story has been repeated: so will it run to the end of time. Ever in private life, and in the life of nations, Mary is revered; in God's Church she is honored; in the heart of mankind she is enshrined: and literature, in so far as it is worthy of the name, being an echo of all that is noblest in life, an effort to solve its problems, and a record of the heart throbs of humanity, it follows that she must be a power in the literature of every people that knows, or has ever known, the Church which Christ, her Son, established. No other creature ever aspired to the heights she attained; no other satisfies so fully the longings of the human heart, or is so compassionate of failure, or knows so surely the answer to the problems that baffle man's poor intellect, "dwarfed to baseness." She is part of man's life: she is part of his literature. That she should have great power over what touches her children so closely is but reasonable; and this power she exercises in two ways, the first of them, through influence.

Influence is an intangible thing, hard to measure. It is ever more potent than the unthinking realize. Its depth and breadth are proportionate to the prestige of the one who exercises it. Mary's influence, then, must indeed be vast. It is not too much to say that everything written since Christ's death in lands where He had been preached has been sweeter and more hopeful, purer and holier, because of all Our Lady was and is—except, of course, in those cases in which the writer wilfully shut his eyes to truth and beauty to revel in the false and the gross.

Instinctively the man of genius thirsts for the ideal, seeks it, and perceives it more clearly than his fellows. Otherwise, genius were a poor thing; meaningless; useless. Homer and Virgil and Aeschylus and Sophocles had no higher ideal than their own noble minds were able to create. They could not know the "Lily Among Thorns," the best beloved creation of the mind of God Himself; but in the light and fragrance of her loveliness has genius basked for nineteen hundred years, beautifying the world with her image, making marble and canvas repeat it, stately prose and verse of haunting sweetness enshrine it. Dante had no need to search for an ideal of womanhood for the Paradiso, either when he laid his tribute of loving praise at the feet of her who is, in his words, "Of creatures all the lowliest, loftiest one, Term of God's counsel, fixed ere time begun;" or when he sang of Beatrice, and earthly love beautiful as it never was before the Lily of Israel taught men how sweet and high and holy love may be.

Even in little love-lyrics, light, airy, and purely secular, this influence of hers is present. It breathes through the songs of Walter von der Vogelweide, and those of every Catholic poet, before and after him, whose verse did not turn

traitor to the faith that was in him. "The teacher of good poets" was Mary called in the olden days.

And many there have been who loved and obeyed her, not knowing her name. They were defrauded of their birth-right, but her mother's tenderness sought them out, her legacy descended to them as to the more fortunate children gathered about her feet. Her example was reflected to their eyes from countless angels, for our civilization owes more than it dreams to Mary; it praises her and knows her not, but pays the tribute due to her to impotent creatures of its own invention. Though Voltaire flouted her in all she stands for, and Balzac and Zola and Byron followed their example, Coleridge and Blake and Poe and an army of their brothers were her sons in the purity of their work, sons who had fallen heir to the lily whiteness in which she clothes her children.

Nor is it by her influence alone that Our Lady lives in literature. She has been the theme of hundreds of heart-directed pens. Her high destiny, her loveliness and loveliness, her sanctity, her mercy, none of these will ever all be told, however long the words of men may labor.

The Church was hardly out of the catacombs before her sons began to sound her praises in the immortal prose of the Fathers of the Church and the immortal hymns of the early Christian poets. Herman de Veringhen wrote tenderly of her; so did Prudentius, the first of our poets; and Fortunatus sang rapturously of the

"Glorious Lady, throned in light,
Sublime above the starry height."

It was not long before the Christmas Carols sprang into vigorous being, to be loved for centuries by the simple folk of many lands. They are full of quaint praise of Our Lady and breathe childlike trust in the efficacy of her intercession; and they are gay and sprightly, as befitted the songs of generations of peasants too happy in the hope of heaven to be saddened by the hardships of the way: Those were the days when England was "Merrie England"; when the Pope was the gentle father of now miserable Italy.

The miracle plays were born, and lived their life, and died; and in many of them it is Mary's part in the Redemption that is emphasized, her virtues that are extolled. The troubadours laid their homage at her feet, as did the ballad makers of Brittany, the minstrels of England, the bards of Ireland and Scotland, the bartinikas of Russia, and the silver-tongued minnesingers, homage so full of love, so trustful of help, that it shames our colder faith.

The Middle Ages grew old with the best of their life yet to be. Jacopone da Todi and Dante voiced the feelings of the great century in which they lived. With the exception of the Dies Irae, no hymn finer than the Stabat Mater was ever written. In stanzas of rare beauty of form it sings the sweet but bitter sorrow that pierced the heart of the Mother of God on Calvary. Only on such a theme could such tender verse be written. No poem the equal of Dante's ever came from the heart of man, and no part of the Divine Comedy is more lovely than that in which Beatrice, type of earthly love as it exists among Mary's children, leads the poet to the feet of Our Lady crowned Queen of heaven. "Lady," he makes St. Bernard pray, "so great thou art, thy power so high, Who longs for grace, nor breathes to thee his sigh, Would have his wishes without wings to fly."

The glories of the thirteenth century passed. The Renaissance and later the Reformation—lukewarmness, sin, and then heresy—chilled and hardened many hearts, many but not all. The children of the Church continued to sound Mary's praises constantly and ardently, as they had done in the Ages of Faith, among them Vittoria Colonna and Tasso, Southwell and Crashaw, and in our day, Coventry Patmore, Francis Thompson, Aubrey

de Vere and Alice Meynell. This is not strange. It would be surprising indeed if it were otherwise. But at first sight it seems peculiar that there is hardly a Protestant writer, however prejudiced, who does not only unconsciously yield to her influence, but praise her in words as eloquent as his pen ever finds. Men who fling their taunts at monks and nuns, at our ceremonies and many of our beliefs, speak with reverence of her whom their churches disown more vehemently than the practises or institutions which arouse their ire. It is not that, one time or the other, these writers speak insincerely. But when they are most truly poets, then they are most truly Catholic. When they rise above their petty prejudices, their genius, seeking the ideal, finds itself at Our Lady's feet. The poet longs for beauty and truth. Could he seek beauty and not find Mary, seek truth and avoid her?

As Poe could make a sad failure of life and yet write his truly Catholic hymn in our Blessed Mother's honor; so Ruskin could carp at things Catholic, but laud her; so Wordsworth could breathe hatred of Catholicity, and afterward write the immortal sonnet beginning,

"Mother, whose virgin bosom was uncrest,
With the least shade of thought to sin allied,"

and containing the oft quoted lines:

"Woman! above all women glorified
Our tainted nature's solitary boast."

It was much the same with Sir Walter Scott. About much that we revere he said bitter words that make our blood boil; but he, too, sang his hymn to our Mother in "The Lady of the Lake," thereby atoning to his Catholic readers for many an unwarranted thrust.

"All's Well that Ends Well" has Shakespeare's one passage in her honor, a passage that has given rise to much controversy. When the countess learns of her son's wickedness she says:

"He cannot thrive
Unless her prayers, whom Heaven delights to hear
And loves to grant, relieve him from the wrath
Of greatest justice."

Father Bowden, in his "Religion of Shakespeare," brings this forward as conclusive proof of the poet's Catholicity, which it does not seem to be. Shakespeare's mother came of a family which had suffered much for its fidelity to the Church; there is reason to believe that his father held to the old Faith, and he was born and bred in a neighborhood famous for its recusancy; on the other hand, it is known that his daughters were Protestants; Ben Jonson, an apostate, was his intimate friend; and his works furnish evidence in support of both sides of the question. It seems fairest to admit that we do not know what religion he professed, and that such a passage as this one in "All's Well that Ends Well" proves only that he had an intimate knowledge of Catholic doctrine which, placed as he was, must have been the case. If it proves more than this, it proves too much. It would make a Catholic of Mrs. Browning, because of her tender poem, "The Virgin Mary to the Child Jesus," and no one ever accused her of an undue leaning towards Rome. It would make a Catholic of Palgrave, who wrote verses about our Blessed Mother as orthodox and as loving as Coventry Patmore or Francis Thompson could have made them; of Rossetti, whose theme she was not once, but many times; a Catholic of Kipling and of William Cullen Bryant; of George Herbert and Henry Vaughan.

But the subject of Our Lady's place in the realm of letters is inexhaustible. One principle, however, is patent everywhere, in every age. Literature, pure and high, beauty loving and beauty seeking, literature worthy of Christians, flourishes only in the shadow of her mantle; and, to borrow the words of Ernest Hello, "whoever takes a step away from her takes a step in the direction of barbarism."

F. GILMORE.

LITERATURE

Civilization at the Cross Roads. By JOHN NEVILLE FIGGIS, Litt. D. New York: Longmans, Green and Co. \$1.60.

"I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil." This was our Lord's prayer for His own, and we children of the Church enjoy the protection it assures us. We have our sins, our faults, our failings, but as Catholics we necessarily fulfil our Lord's testimony. We are in the world, not of the world. We lead our supernatural life amidst the world's corruption. We profess our simple faith ignorant in great measure of the world's frightful blasphemies. Those whose duty it is to know something of what the world thinks and blushes not to say will find enough information on the subject in this book, which consists of four lectures delivered at Harvard University in 1911.

They will find themselves often in sympathy with the author's counter-attacks upon the enemies of Christianity. They will be glad that he had the courage to use, as he did, his opportunity of speaking for the Christian religion in a place where Catholic truth, even maimed, as it must be, in the mouth of one outside the true fold, is seldom heard. But they will be disappointed grievously in the last lecture, in which the author puts forward the Catholic Church as he conceives it, as the solver of the intellectual problems raised by the modern world. Separated from the centre of unity, from the pillar and ground of truth, he speaks as the scribes, not as one having authority. How could it have been otherwise? He had to reckon not only with his hearers, but also with the teachers of his own denomination, who are, many of them, more in sympathy with all he would condemn, than with the condemnation he would, we believe, fain have uttered.

H. W.

The Port of Adventure. By C. N. & A. M. WILLIAMSON. Garden City, N. Y.: Doubleday, Page & Co. \$1.35.

The "port" of the title seems to be that of New York, where "Nick's" adventures began the night he adroitly captured the burglar who was after the fair Angela's jewels. The action of the story soon shifts, however, to Southern California and the Yosemite. Angela, who is travelling as Mrs. May, passes for a young widow, but is really the Princess di Sereno, whose husband neglects her. So Angela allows the amiable Nick to dangle after her unweariedly and does not tell him till he declares himself that she is already married. Then Nick very prudently retires. A fatal aviation accident soon disposes of the Princess' husband, however, so the novel ends with a wedding in prospect. In the book are some good descriptions of the old Franciscan Missions and of California scenery, and the story, though the production of two authors, runs quite smoothly and naturally.

Matrimonial Catechism. By RODERICK A. McEACHEN. Preface by His EMINENCE CARDINAL GIBBONS, Wheeling W. Va., Catholic Book Company. \$2.50 per hundred.

It would be superfluous to add any words of praise to those already bestowed by Cardinal Gibbons upon this useful little volume of matrimonial instructions, which, as His Eminence writes, "has a great mission; it goes forth to defend the holiness of the marriage state and the dignity of parenthood; to define the duties and mutual relations of man and wife; to warn our people against the abuses that too often surround marriage in modern society. It is concise enough for the busiest of men, erudite enough for the most scholarly and simple enough for the humblest of our people."

The object of the author was to offer a text book for pre-nuptial instruction, written in catechetical form, and made as

brief and simple as possible. He defines the doctrine of the Church upon every important question connected with his subject, ending with the duties of parents regarding the religious vocation of children. Especially valuable are the questions and answers touching indirectly upon the vices of our day. More important likewise than entire volumes upon eugenics are the suggestions given for the preservation of modesty in the little ones before they are as yet capable of sin. Since mention is made of Baptism administered, in case of necessity, "on any possible part of the body, even before the child is entirely born," it would seem important to add that if the child is baptized in any part other than the head, the Baptism must be conditional and the child must be conditionally rebaptized immediately after birth, if born alive. In such cases likewise the possibility of a remnant of life in the infant, though seemingly dead, is not to be overlooked, and every probability offered by modern science is to be used in favor of the child. Father McEachen has been exceptionally successful in the rapid popularity achieved by his catechisms. The four hundred-thousandth of the revised edition of his Primer is now in press and revised editions of all his other works are being issued. His latest volume will be welcomed by many who have been seeking for a concise exposition which can at any time be supplemented by a larger treatise, if so desired.

J. H.

Common Diseases. By WOODS HUTCHINSON, A. M., M. D. Boston: Houghton Mifflin Co. \$1.50 net.

The first sentence we adventured on was other than what might be expected of a medical treatise, and also more comforting. Under "Advantages of Adipose," corpulent folk who strain after thinness are told: "Don't. Your balance in the body bank may be a trifle unpoetic in the matter of waist-line, may show a regrettable preference for accumulating where the miners used carry their gold, under the belt. But do not worry about it. You will have a good time spending it before long, and most of the means that you can adopt to get rid of it will do you far more harm than it ever will or can. Moreover, unlike the gold it will float, and in the extreme emergency of shipwreck will act as a life-preserver." Thus the book proceeds through 437 pages, achieving or trying to achieve a joke in every paragraph, by labor, theft, language surgery or what-not, at the expense of doctors and patients who enjoy or suffer common diseases. The opening chapters and many passages throughout, that assume the evolution theory of man's gradual emergence from brutishness as established and accepted by science, betray the usual ignorance of folk who talk much of what they little know, and the sensible medical advice that is scattered here and there is so hidden away in thick wrappers of persiflage as to make the labor of finding it scarcely worth while.

Our dissatisfaction with its medical prescriptions may have been occasioned by its failure to mention our favorite ailment, but the style is pleasant, though somewhat slangy, and as a joke-book it is fairly amusing.

M. K.

Christology, A Dogmatic Treatise On the Incarnation. By The Reverend JOSEPH POHLE, Ph. D., D.D. Authorized English Version, Based on the Fifth German Edition. By ARTHUR PREUSS. St. Louis: B. Herder. \$1.50.

If a priest amid his ministerial cares can secure some time for reading and wishes to review his dogmatic theology in the vernacular, he will find in the Pohle-Preuss series just what he wants. In this country and in this age of money madness it is seldom that a layman takes a university course in theology. There are, however, not a few laymen who have sufficient leisure and a taste for solid reading. Why should they not dip into the highest and best of all studies, the

study of the God who made them? The catechism of their youth is rarely read over. Here is an opportunity to read an advanced catechism, which will throw wondrous light on the meaning of those catechism answers which linger in the memory and whose sense no doubt has never been fully grasped.

This series of books is a distinct addition to our dogmatic literature. It is printed in large sensible type, and edited in a scholarly manner with a copious index, numerous references to authors cited, and an abundance of solid proofs from the Sacred Scripture, the Councils and the Fathers. The present latest volume is entitled "Christology," and hence treats of Christ, proves His divinity—a truth ever assailed by the enemies of the Church, His humanity, the union of the divine and human natures in one person, and the various attributes of Christ's human nature. Were it not that perhaps it would exceed the limits set himself by the author, we would have liked even more objections against the theses presented for refutation, so that the positive doctrine would stand out in even bolder relief. However, these may be found in fuller works, chiefly written in Latin. The present work is by no means jejune, as may be seen from the fact that such a minor point as St. Hilary's orthodoxy on the passibility of Christ is here touched, and handled notably well.

PAUL R. CONNIFF, S.J.

BOOKS RECEIVED

Benziger Bros., New York:

The "Praise of Glory." Reminiscences of Sister Elizabeth of the Trinity. \$1.25.

Catholic Mission Press, Ho-Kien-fu:

Moral Tenets and Customs in China. By Dr. L. Wieger. Translation by L. Davrou, S. J.

Doubleday, Page & Co., New York:

Boy Scouts of America. Official Handbook for Boys; The Port of Adventure. By C. N. & A. M. Williamson. \$1.35.

B. Herder, St. Louis:

Nicholas Cardinal Wiseman. By Joseph E. Canavan, S. J. 35 cents; The Sorrow of Lycadon. By Mrs. Thomas Concannon. 35 cents; Larcordaire. By Count D'Haussonville. \$1.00; The History of the Popes from the Close of the Middle Ages. By Dr. Ludwig Pastor, Vol. XII. \$3.00; The Student's Handbook to the Study of the New Testament. By Augustus Brassac, S. S. \$3.25; In the Lean Years. By Felicia Curtis. \$1.60.

B. W. Huebach, New York:

Syndicalism, Industrialism, Unionism and Socialism. By John Spargo. \$1.25.

Longmans, Green & Co., New York:

Sermon Notes of John Henry Cardinal Newman. \$1.75.

Moffat, Yard & Co., New York:

Barbara. By Alice and Claude Askew. \$1.25.

St. Joseph's Printing Office, Collegeville, Ind.:

Christian Denominations. By Rev. Vigilius H. Krull, C.P.P.S. 50 cents.

Charles Scribner's Sons, New York:

The Right of the Strongest. By Frances N. Greene. \$1.35; Lore of Prosperpine. By Maurice Hewlett. \$1.35; Plays by Björnsterne Björnson. \$1.50.

The Text Book Publishing Co., San Francisco:

The Ghosts of Bigotry. Six Lectures by Rev. P. C. Yorke, D.D.

E. P. Dutton & Co., New York:

The Fear of Living. By Henry Bordeaux. Translation by Ruth H. Davis. \$1.35.

French Publication.

Librairie Alphonse Picard et Fils, Paris:

Histoire de la Compagnie de Jésus en France. Par Henri Fouqueray, S. J. Tome II, 12 f.

German Publication.

Verlagsanstalt Benziger & Co. A. G., Einsiedeln-Schweiz:

Die Heiligkeit der Kirche im 19. Jahrhundert. Von Constantin Kempf, S. J. Preis Mk. 3.60.

Pamphlets.

Burns & Oates, Ltd., London:

The Carol of the Fir Tree. By Alfred Noyes. 25 cents.

The Catholic Truth Society, Pittsburgh, Pa.:

Advantages and Disadvantages of Institutions for Dependent Children. By Thomas F. Coakley, D.D.

Rev. N. M. Wagner, Brooklyn, N. Y.:

First Communion Catechism. By Rev. Nicholas M. Wagner.

Can Past Guide Future?

Address Delivered by Hon. Edward J. McDermott, Before the Crève Cœur Club, Peoria, Ill.

EDUCATION

Our Private Schools in the Philippines

Mr. P. S. O'Reilly, the writer of the "Third Annual Report, on Private Schools and Colleges in the Philippine Islands" is "the special representative of the Department of Public Instruction on private Schools." One reads the Report with great interest and pleasure because of its justice and completeness. It is sympathetic and encouraging. Its general tone may be understood from two or three extracts: "The public schools and the better class of private schools are working in perfect harmony in the Islands. It is estimated that there are over 500,000 children of school age in the Philippines who do not attend either the public or the private schools. Under such conditions the desirability of a government interest in the development of private as well as public schools is obvious. The private schools have been extended every courtesy possible by the Department of Public Instruction; and in a great many cases have been granted assistance when it was found necessary." "With very few exceptions, the progress made towards the establishment of English in the private schools has been all that could be expected." "The course of studies now in force in all of the approved schools, and in nearly all of the unapproved schools, is similar to that required in government institutions." Almost the last words of the Report are these: "In a situation like this, where the direction and control of the activities of 800,000 of partially trained people are to be considered, and where purely government resources are necessarily limited, a plan of development which did not include the fullest possibilities of private institutions would be seriously defective." We must remember, too, that Catholic Priests have a legal right, which is encouraged, to teach religion in the government schools three half-hours every week.

During the year government recognition was granted to nine private educational institutions; one for the degree of bachelor of arts; two for high-school diplomas; four for intermediate, and two for primary certificates. This makes a total of 25 private schools that have adopted the course of study prescribed by the Secretary of Public Instruction. There are perhaps five or six colleges not yet approved that should be able to come up to this standard during the year. In addition to the above there are some 28 or 30 unapproved schools that are endeavoring to bring their standards up to that of the approved colleges. Several of these are very inferior, are located in private houses, and bear little resemblance to colleges or schools. They are taught by individuals who thus seek to make a living. In the really ambitious class of private schools and colleges the enrollment of students is steadily advancing; being now 7,882, which is an increase of 900 over the attendance in 1910-1911. The number of teachers has increased, especially English-speaking teachers, nearly all new appointments being given to high school and normal school graduates. In the great majority of private schools at the present time, the primary and intermediate work is done by high school or normal school graduates, or by teachers graduated from government schools. Almost without exception, private schools employ the services of American teachers for English in higher grades.

What pleases Mr. O'Reilly less is the lack of industrial training in private institutions. But the same complaint is made with regard to the government system in general, and was made most emphatically there three or four years ago by nearly all Americans in the Philippine Islands. The government acknowledged the criticism, and modified its courses and methods. Besides, as Mr. O'Reilly admits, private institutions have not the resources of the insular government, nor do the parents of many pupils desire mere in-

dustrial work. They send their children to private colleges for the kind of education demanded by their social position.

Great praise is given to the Belgian Sisters in Manila, Taquidin, and Bontoc. Their laces, made by the children, find ready sale in Manila and in foreign markets. They are pioneers in this work, says Mr. O'Reilly, being the first to put it on a sound commercial basis. It is their intention to open schools as soon as possible in the leading cities of the Islands. Nothing better could be done; and in this the devoted Sisters deserve all encouragement and assistance.

The Silliman Institute in the island of Negros is justly praised from an educational and industrial point of view. It is a Presbyterian school with abundant resources. The one drawback is its proselytising character in the midst of a Catholic people. There are several clergymen and their wives on the teaching staff. Catholic boys are received unconditionally—there are now 500 who are taught Presbyterian doctrine twice a day, attendance being obligatory. An old missionary reports that he never knew one to leave the institution after a completed course without loss of his Catholic faith. In the heart of the missions at the extreme south-east of Mindanao, far away from the Silliman Institute, five young Filipino renegades were sent to teach non-Catholic mission schools.

In conclusion we may quote a word from the *Manila Times*. "Libertas of Feb. 15 spoke of a Precious Confession, in which the writer said that the statement made by Vice-Governor Gilbert at a banquet in honor of Mr. O'Reilly was significant. Mr. Gilbert had praised the intellectual side of the private schools, saying that in this respect they fare better than government schools; but he commented on their lack of athletic and physical culture. He might have adverted to the fact this is due to the difference in social station between those who enter private and public schools. The former, he says, belong to the wealthy class, the latter are generally poor."

D. L.

ECONOMICS

The New Tariff Law

The proposed reforms in the tariff are causing a hubbub. Some people are going to close their mills; for others, all that is left them is to migrate to Canada, and others again, whom we have been accustomed to look on as wealthy if not "beyond the dreams of avarice," at least beyond the pinchings of want, hint gloomily that they see nothing before them but "over the hill to the poor-house." Happily for the general peace of mind, nobody takes such talk seriously. Change, or no change, in the tariff, the mills will be open if there be a demand for their product; the emigrant to Canada will return after a pleasant summer on the Saguenay, or the St. Lawrence, and the prospective inmate of the poor-house will still be seen coming down the steps of his mansion to get into his motor car on the way to business or pleasure.

Whether all the changes proposed are for the public good, Congress has now to determine. The general lines of the new law have much in their favor. Unless one has made up his mind not to be convinced, he must see, as we have been saying for the past four years, that the needs of the people and the product of food are becoming more nearly equal every day, and that the United States, depending only on its own resources, must soon cease to be a food exporting country. Yet there are immense trades in Chicago, Kansas City, Minneapolis and elsewhere that have the greatest interest in maintaining the export of food. These trades support hundreds of thousands of workmen and their families. That export trade, more, perhaps, than people think, has had its effect on high prices. Obviously, then, if the trade is to

be maintained, and to destroy it would be a national calamity, the raw material for it must be allowed to enter the country, since the country cannot furnish it sufficiently. We could, therefore, understand free wheat; we cannot understand free flour. But we are not the only wise. With regard to wool it is true that sheep owners in the west would like to maintain the old rate. But sheep owners do not make up the whole west. A very important factor in the shortage of beef cattle of which the whole country complains, is the driving off of the cattle from the ranges by the herds of sheep. People living in the cities do not, perhaps, understand fully the damage suffered by the cattle owners in this matter. Cattle will not graze where sheep have passed. Some say that there is a quality in the sheep that offends them: others hold the only reason to be that the sheep crop the grass so close as to leave nothing for the larger and more capacious beasts. However this may be, the fact remains; and one favoring protected wool need but take a tour through the cattle States, to alter his views very considerably. Another way of settling the matter worthy of consideration would be the dividing of grazing lands into cattle and sheep areas by public authority. Sheep can thrive wherever cattle can, but the reverse is not true. In many places where cattle would starve, sheep can get on very well. We say this is worthy of consideration, because the world supply of wool is by no means abundant. We notice that in Russia the flocks have diminished considerably in the last few years, and the same is true, at least relatively, as regards South America and Australia.

The sugar question is more difficult. In it have to be considered the interests of the grower, the refiner, and the consumer. With regard to the latter the reform of the tariff would not touch him directly. The removal of the duty on raw sugar could affect the price per pound only by a fraction of a cent, and grocers do not quote prices in such fractions. Whether by making possible or probable a more active competition among refiners, it would benefit him indirectly, the wisdom of Congress must decide. The position of the refiners is peculiar. There is hardly what can be called an open market for raw sugar. One refinery is connected closely, so to speak, with Hawaiian sugar, another with beet sugar, another with Louisiana sugar; another with Cuban, and so on. Hence the refiners have no common interest; unless their refining capacity should so excel their special supply, that they would have to look to another and a common source. Otherwise it seems clear that the refiner whose supply is protected has an undue advantage over his neighbor; and this would make for the justification of free import of raw sugar. As for the growers, Congress must decide whether they need protection. According to "Sugar at a Glance," a Senate document distributed far and wide a few months ago in favor of the protection of beet sugar growers, one might conclude the contrary of what it was intended to prove. According to it the by-products of beet-growing are so great, that they ought to more than compensate for the abolition of the duty. The cane-growers of Louisiana and Hawaii claim that they cannot get on without protection. This may be so; and, no doubt, Congress will give them the opportunity to prove their assertion. But it will also investigate how far the claim is made on behalf of the grower, and how far it is put forward in the interest of the refiners who control the Louisiana and Hawaiian crops.

The paper manufacturers are up in arms against any reduction in the paper duties. Canada is becoming more and more the chief source of the wood from which the commoner kinds of paper, printing paper especially, are made. In this matter, therefore, Canadian legislation must be considered. If, for example, Canada should protect its paper manufacture by an

export tax on wood pulp, evidently the admission of Canadian paper free would be a grievance to American manufacturers. Very probably the newspapers, wanting cheap paper in abundance, will favor the removal of the duty. Whether it is to the public welfare to consider them very seriously, is another question for enlightened legislators. A good many people are asking whether the stripping of huge areas of their wood to furnish the huge daily papers and the extravagant Sunday papers, is good economics, not to say good morals.

Among all the disputable points of the proposed new law, there is one so clearly in the interest of our boys, that we are sure it will win unanimous support. There is not a child in America devoted to green apples and excessive water-melon who will not become enthusiastic at hearing that the duty on castor oil is to be reduced more than one-half; no doubt to encourage parents to require from their children the reasonable penance for greediness.

H. W.

PULPIT, PRESS AND PLATFORM

Crime News in the Papers

Joseph H. Choate, who presided at the meeting of the Civic Forum at Carnegie Hall, on April 16, in his opening address was inclined to blame the newspapers for helping to develop what he called the "criminal spirit." Even the most reputable newspapers, he said, frequently devoted their first four pages to reports of crimes—murders, robberies and divorces.

He recently met a leading representative of one of the most reputable newspapers in the country, he said, and asked him:

"Why do you devote so much space to news that's not fit to print when your motto is to print all the news that is fit?"

The newspaper man replied that people wanted news of crime. Yet, said Mr. Choate, that newspaper had exploded the fallacy of this argument by a steady growing circulation based on a policy of giving a complete picture of all that was going on in the world, with special attention to discoveries, inventions and constructive achievements.

"I see representatives of the newspapers here," continued Mr. Choate, "and I wish them to take this down: I would like to see the newspapers abolish the headlines on reports of crimes. If they would consent to do this it would be most helpful in discouraging crime. Nothing, in my opinion, does more to encourage the growth of crime than the spreading of information about it."

ECCLESIASTICAL NEWS

In a Circular Letter of the Rt. Rev. James S. McFaul, Bishop of Trenton to the Clergy of his diocese we note with pleasure his recommendation of *AMERICA* with other Catholic publications and his warning against the reading of the "yellow journals" because of the pernicious influence they exert. The Rt. Rev. Bishop declares that he has "often been amazed to hear the liberal opinions unconsciously, and doubtless innocently and honestly expressed by those who from their Catholic training should know better. The cause of this loose thinking is constant contact with infidel literature."

St. Patrick's, the oldest Catholic church in Augusta, Ga., celebrated, on Sunday, April 15, the golden jubilee of its consecration and the centenary of its foundation. Although there are only about 5,000 Catholics in Augusta, that city now has two churches consecrated—one half a century ago, and the other, the fine church of the Sacred Heart, last November. Both are dignified edifices of elaborate architectural detail that would do credit to a great city. The dual commemoration at St. Patrick's

was attended by the largest gathering ever assembled within its walls. Fourteen Masses were said during the morning. The pontifical Mass was celebrated by Bishop Keiley of Savannah, at which the sermon was preached by the Rev. Thomas Kearney, O. P. A banquet for the visiting dignitaries and clergy followed, after which in the evening solemn vespers were sung by Bishop Allen of Mobile, and a sermon delivered by Bishop O'Connell of Richmond, Va. Bishop Northrop of Charleston was also present. In their sermons both Father Kearney and Bishop O'Connell paid a flattering tribute to the Catholics of Augusta for the generous zeal they had ever shown in promoting the interests of the Church.

At the General Chapter of the Discalced Carmelites held this month in Rome the Rev. Father Clement Gerum, a Bavarian, was elected Superior General. When ordained Priest he passed some years as a missionary in Malabar, and was then made Provincial of the German Province, visiting in that capacity the United States, for German Carmelites had started houses at Holy Hill and Fond-du-Lac, Wis. For the past six years Father Gerum has been residing at Rome as Definitor General of his Order. He is the first German for 150 years to hold his present office.

The "Australasian Catholic Directory" for 1913, contains the usual summary of ecclesiastical statistics of Australasia, corrected according to the results of the 1911 census in some dioceses, but not in others. The returns for the Hobart archdiocese and Geraldton diocese, W. A., are missing. The total of Catholics in the Commonwealth is shown as 912,291, making, with 145,500 in New Zealand, a total of 1,057,791 for Australasia. This, however, it may be safely assumed, is considerably short of the real total. The province of Adelaide (which comprises the archdiocese of Adelaide and the dioceses of Perth, Port Augusta, Geraldton, and New Norcia, and the Vicariate Apostolic of Kimberly) is credited with a total of 121,975. Of these 61,962 are in the Perth diocese, while the Adelaide archdiocese has only 40,460, and Port Augusta 11,953. The archdiocese of Sydney comprises 205,504 Catholics, Melbourne 166,221, and Brisbane 60,000. The totals for the States are: New South Wales, 397,648; Victoria, 287,658; Queensland, 99,000; South Australia, 52,413; and West Australia, 69,562. Tasmania is not given. This summary is given in the *Southern Cross* of Adelaide, South Australia. The comment is added that "with the census returns now available, there seems no excuse for these defective statistics of the Catholic population of the Commonwealth."

At a recent meeting of the Calcutta Branch of the Royal Asiatic Society an interesting paper on "Earliest Jesuit Printing in India" was read by Father L. Cardon, S. J., on behalf of the Rev. H. Hosten, S. J., whose narrative was based on the Spanish account of the Rev. C. Gomez Rodeles, S. J.

"The article," says the *Bombay Examiner*, "is a translation of Father Rodeles' study of early Jesuit printing in the East. It is an acknowledged fact that the Jesuits were the pioneers in India of the European process of printing with movable types; but whereas it is generally supposed that Jesuit printing began in 1578 under Father Joao de Faria, we now learn that a press had been at work at Goa since 1556, only forty-six years after the conquest of that town by the Portuguese. Its very first production was a list of *Theses* to be defended at a theological disputation in St. Paul's College, Goa. This early introduction of printing into India reflects no little credit on the spirit of enterprise of the Portuguese Jesuits, considering that Mr. Bolts complained in 1768 of the total absence of printing presses in Calcutta. Printing seems to

have begun in Calcutta only in 1778, i. e., 78 years after the foundation of Fort William. Bombay showed herself even more backward.

"The Goa press was not the only Jesuit press in India. Others sprang into existence on the West Coast and on the Fishery Coast: at Vaipicota, Rachol, Cochin, Ambalacata, Angaman and Cranganor. A large number of the Books printed were in Portuguese. Father Rodeles limits his enquiry to the work done by Jesuit writers for the Indian vernaculars, Konkani, Kanarese, Marathi, Malayalam and Tamil. Some works were also printed in Ethiopic, and a large number of books were printed in Syriac for the use of the St. Thomas Christians."

On Friday, March 7, the beautiful Catholic church of Our Lady Immaculate, Georgetown, British Guiana, was totally destroyed by fire. A workman engaged in repairing the upper part of the lofty spire let some coals fall from his brazier on the wood work, and in less than two hours the Cathedral, presbytery and large guild hall were reduced to ashes. The Cathedral was Gothic in design, with a noble tower at the north-east end, crowned with a beautiful Statue of the Blessed Virgin. It had seating capacity for fully 1,000 and so large was the attendance at the principal services that even its great space was insufficient for the crowds flocking to it. It was considered to be the finest building in the colony and one of the finest wooden structures in the world. The loss falls heavily on Bishop Galton. The congregation though large is for the most part exceedingly poor, the great majority being colored people.

Father J. Sales, O. M. I., a missionary in British Columbia, tells the following touching story: "A little Indian girl lay on a pallet stretched on the floor. She spoke neither Chinook nor English, but I got her to recite an act of contrition and I gave her absolution and anointed her. Still she was not satisfied, she had her mother come and she begged me to have her sins translated. She wished to make a "regular" confession. I promised to give her her First Communion on the morrow, after my mass; she was transported with joy and prepared herself with the greatest fervor. When I brought her Holy Communion, the house was all draped in white. The Indians recited the prayer before Communion, chanting a beautiful canticle and Jesus descended into the heart of an Angel to make it His temple. From that moment to the moment of her death, about three weeks later, the child never ceased to pray; she did not wish to drive Jesus from her heart; she wished to remain with Him, and I hope that she is gone with Him to Heaven."

A recent census of Church attendance of the different religious bodies in the city of Liverpool discloses, to use the words of a Protestant organ "the outstanding fact of the increase of the Catholic church attendance amidst the decrease of the other denominations." Moreover it is admitted by non-Catholics that the falling-off is not restricted to Liverpool, but is general throughout England. The parochial census taken by the Catholic clergy of the diocese of Liverpool shows that the number of Catholics in the diocese has increased in ten years 38,000, that is from 334,000 to 372,000. This includes according to Archbishop Whiteside nearly 10,000 converts who have been received into the Church from various denominations.

An unusual number of ecclesiastical appointments have just been made in Spain. The two metropolitan sees of Tarragona and Burgos are filled respectively by Mgr. Lopez Pelaez, Bishop of Jaca, and Mgr. Cadena y Elexa, Bishop of Vittoria. To Vittoria has been appointed the titular Bishop, Mgr. Melo y

Alcaide; to Badajoz, Mgr. Perez Munoz, translated from the Canary Islands; to Segorbe, another titular, Mgr. Amigó y Ferrer. The Rector of the Seminary of Madrid, D. Antonio Sando, is made Bishop of Astorga; while the former Bishop, Mgr. de Diego y Aleolea, is transferred to Salamanca. Mgr. Plaza y Blanco, Auditor of the Rota, is made Bishop of Orihuela. On the morning of March 23rd, the venerable Bishop of Cordova, expired at the age of 85 years, Mgr. Pozuelo y Herrero. He was a student of Cordova, and passed here the best years of his life. The census of 1910 has been published: it puts the population of Spain at 20,027,412.

The Russian correspondent of the *London Catholic Times* gives some instances of vexatious interference with Catholic worship in the city of St. Petersburg. Quite lately the police entered the school of the French Sisters of St. Joseph in that city and carried off the altar and candlesticks from their private oratory, apparently because it was an unlicensed place of worship. There was no resident priest, but the oratory was served by priests from various churches, and had been in existence about fifteen years. Besides that they were condemned to pay a fine of 500 roubles, or about \$250. So great was the hubbub created in the French colony, that the fine was remitted. Probably the altar too will be restored when permission has been granted to continue the services. Another arbitrary act has been the closing of the Uniat church, which received Imperial sanction for its establishment some years ago. The only ostensible reason for closing it was that a notice board outside styled the church the "Russian Catholic Church" and the ruling powers objected to this term. The Latin Metropolitan ordered the sign to be removed, but the priest in charge failed to execute his order, so the police came down on the church and closed it. In this instance perhaps the Russian authorities were not so much to blame.

SCIENCE

Preliminary results of the Geological Survey's drilling for potash in Death Valley, California, have now been reported, and the following brief summary is issued in answer to many inquiries that have lately been made with regard to this work.

Reports state that practically the entire area in Death Valley has been located as "potash" claims, presumably as association placers, but in blocks of very large area. It is said that a single tract of 17,120 acres, known as the Kali property, was located in May to July, 1912, on the lowest part of the valley. Other groups both north and south of this tract have subsequently been taken up.

A vast amount of saline material is accumulated on and beneath the floor of Death Valley, and it is logical that this area should have been one of the first to attract attention in the search for soluble potash salts. Its surface is composed of a central area of crushed salt which lies in the lowest part of the valley extending for many miles from north to south. At the very lowest part of the valley, or so-called sink, there is a roughly circular area several miles across which is usually a smooth field of snowy white salt. Occasionally this is flooded by storm waters which subsequently evaporate and leave the crusted surface of white salts again. Beyond the smooth salt to north and south are the fields of rough salt. These differ from the area of smooth salt principally in the fact that the salt crust, not having been recently flooded and wholly redissolved, has been gradually broken into cakes and tilted at various angles probably by expansion due to growth of crystallization, thus producing a surface so rough and rugged that it is extremely difficult to traverse. A rim of soft mud lies between the main salt field and the valley margin, this being the part also occasionally flooded by storm waters, and kept in a wet condition by

groundwater seepage from the marginal slopes. Beyond the main salt fields are the sand dunes and alluvial slopes of rock debris such as characterize these desert regions generally.

Four wells have recently been drilled by the Geological Survey to test the general character of the deposits that lie beneath the floor of this valley. Three of these wells were placed in the area of smooth salt in the lowest depression of the valley. The fourth was located in the area of rough salts about 20 miles north of the others. The records of all of these holes are very much alike. These borings are believed to be the first information that has been obtained concerning the character of the deposits underlying the floor of this valley.

The Naval Observatory time service, which provides the country east of the Rocky mountains with standard time by means of a signal at noon daily, except Sundays and holidays, is to be extended to include every day of the year, and in addition a second signal will be despatched every night at ten o'clock, seventy-fifth meridian time. The night signal is destined to be automatically repeated by the naval radio station at Arlington, Va. The principal naval wireless stations have been repeating the regular noon signals transmitted by the Naval Observatory for some years, but the night signals are expected to reach remote parts of the Atlantic ocean, the Gulf of Mexico, and the Caribbean sea, as well as far inland. Just how far this interior service will reach is hard to ascertain as the range over land is short of that over water.

Dr. Schweydar, of the Geodetic Institute of Potsdam, has recently contributed some very interesting data regarding the nature of the earth's interior. Consideration of the effects of ocean tides upon the semi-diurnal deformation of the solid earth gives the value for the rigidity of the earth as being two or three times that of steel. This value is of the same order as is required to account for the observed wandering of the pole, and also for the diurnal tide in the solid earth. If the earth is to be regarded as consisting of an elastic core, a viscous layer, and a rind, then this viscous layer cannot be supposed to be of the fluidity of molten metal, but must be regarded as to all practical purposes solid.

F. TONDORF, S.J.

LETTER TO THE EDITOR

Gregorian Masses

To the Editor of AMERICA:

Will you oblige a reader of your paper since its first issue of April 17, 1909, with an explanation of what is meant by the "Gregorian Masses" mentioned in the very interesting and timely editorial "Funeral Offerings and Customs" given in the current number?

J. B.

Jersey City, April 17, 1913.

[By "Gregorian Masses" is meant the Masses said on thirty consecutive days for the same person after the example of those celebrated at an altar in the Church of Pope St. Gregory I on the Coelian Hill in Rome. There has been long pious belief that Masses celebrated at this altar of the Church of St. Gregory, who is said to have first granted the privileged altar indulgences, will liberate from Purgatory the soul for whom they are offered. The Sacred Congregation of Indulgences, March 15, 1884, approved of this belief without giving it doctrinal sanction, and also declared that the thirty Masses said on thirty consecutive days after the example of St. Gregory gave the almost certain hope that, through the intercession of the Saint, the soul for whom they were offered would obtain eternal rest.—ED. AMERICA.]